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The translation project is an initiative of several individuals to honor Kavyakantha Ganapati Muni along with T.V. Kapali Sastri and M.P. Pandit for their unique contribution and legacy towards Sanskrit Literature, unveiling secrets of Vedas and Tantras.

Our wish is to support the free access of Umasahasram translation for generating much needed enthusiasm for established and budding scholars and for presenting the spiritual traditions and rich cultural heritage from Greater India.

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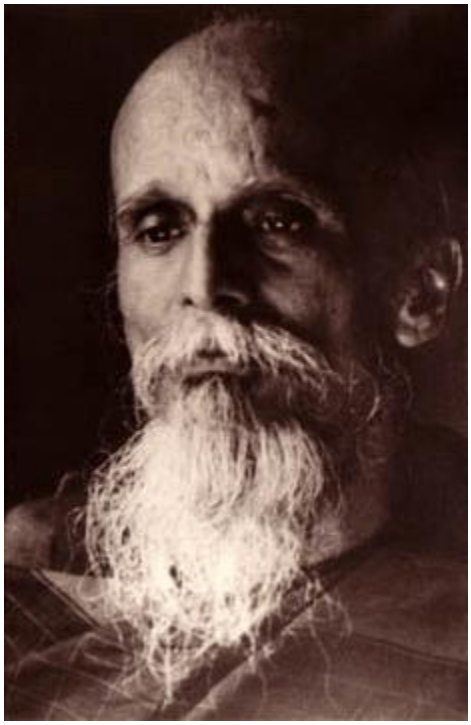
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॥ उमासहस्रम् ॥

॥ umāsahasram ॥



By

Kavyakantha Ganapati Muni

Translated In English

BY

Dr. S. R. Leela - Chief Translator

Dr. Jayanthi Manohar - Co-Translator

॥ उमासहस्रम् ॥

॥ umāsahasram ॥

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Hanuman Jayanti

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INTRODUCTION by TRANSLATOR

Penning a few words of Introduction to a completed project is a happy job. It is rather a moment of fulfilment.

When Ms. Daksha Dalal, NRI, came to me a few years ago requesting me to take up the project of translating Umasahasram (US), either I did not foresee the difficulty or the long time it might take. At the time, I thought that with so many Sanskrit scholars in Bengaluru, I could easily form a syndicate, allot each one with some portion, and get it done in a stipulated time. I did contact some of them to take up the translation work. Though these well-meaning friends were willing to do the work they could not take up due to many problems they had to face. However, Dr. Jayanthi Manohar, a busy scholar and an author, obliged us by translating one third of the text. She kept up her promise and completed the work on time. I have immense pleasure in acknowledging Dr. Jayanti's cooperation and support.

My political career as a Member of the Legislative Council of the Government of Karnataka had started a few years ago. I was engaged immensely with my new avatar in addition to all my other activities like staging Sanskrit plays, writing, social service etc. Daksha had to prod me to finish the task as I had too many stops in my journey of translation. Here, I wish to submit most humbly, that it is the Divine Grace, which helped us to complete the work.

Ms. Daksha Dalal is the one who conceived this project and patiently passed through all the tough stages of its construction. Now it is evident that she has been a great success. I have no words to thank her sufficiently. Nevertheless, due to her dedication to hard work, devotion to the Supreme Mother, and her spiritual orientation for this project, I am sure; it would not have been a reality. I offer my heartfelt Namaskar to Daksha Dalal for making a great dream come true.

UMASAHASRAM

Worshipping the deity of one's choice (Ishtadaiva) by describing the glory of the god with a thousand names is a very common feature in the Indian Sanskrit tradition.

Thus, we have the celebrated sahasrnamarchanas for Vishnu, Lalitha, Lakshmi etc., Shri Vasishta Ganapati Muni, in keeping with natural and normal practice, has composed Umasahasram (US). As the title itself makes it clear, Umasahasram is a lengthy composition of one thousand poems in laudation of Uma, the Supreme Mother. It is set in forty sections called stabaka-s, meaning, 'a bunch of flowers'. Each bunch consists of 25 verses and has a distinct metre of its own.

T.V.Kapali Shastriar's biography in Sanksrit viz., "Vasishtha Vaibhavam" has described in details on the creation of this devotional poem. Present translator Dr. S.R.Leela rendered biography of Vasishtha Kavyakantha Ganapati Muni into English with added details (Reference #6).

Umasahasram is not an ordinary devotional poem describing the glories of the God by an ardent devotee. This poem contains the secrets and mysteries of the Universe as seen and experienced by a Yogi. The unique relation between the individual soul and the Universal spirit is the central theme of this poem. The composition uses highly technical language used by the Tantrikas. It often uses the code language prevalent in Sanskrit tradition. The contents of this unique poem are set forth by T.V. Kapali Shastriar thus- 'The process of creation, the supreme form of the Empress of All, the manifestation of Vedic and Tantric Deities, the means to win the Divine Grace, Yogic experiences issuing from the Grace of the Divine Mother, the truth of the Ten Great Vidyas, the way their cultivation and their fruits, the Sadhanas in the Upanishads-such are the profound truths presented by the poet in the light of his own deep experience and learning,

in superb poetry'. Quoting these words of T.V.K, Shri.M.P.Pandit in his preface to ADORATION OF THE DIVINE MOTHER, highlights the author's ability to create such a poem. 'This is an inspired creation of the spiritual and literary genius that was Vasishtha Ganapati Muni: a living synthesis of the Veda, the Upanishad, and the Tantras built upon his own realization in Yoga'.

The author of US was an eminent poet and a spiritual seeker. He had mastered the ancient tongue in all its variety and richness. He had won the honorific title 'Kavyakantha', in a tough competition of poets and scholars, even as a young boy. Umasahasram displays the exuberance of his Sanskrit expression and communicates the depth of his experience.

The translators frankly submit to the discerning readers that they are aware of the limitation of the very process of translation besides their own ability to 'translate' a spiritually inspired poem into a foreign language. Actually speaking no translation can truly reflect the beauty, the lilting music and the peculiar appeal of a particular language.

ACKNOWLEDGEMENTS by TRANSLATOR

Let alone translating even understanding such a distinct litany inspired by spiritual experience is not an easy job. It requires a good understanding of the Sanskrit language and familiarity with the Tantric tradition and literature. Perhaps realizing this difficulty T.V.K, a scholar par excellence in Sanskrit and a worthy disciple of Ganapati Muni has rendered a great service to the scholarly world by commenting upon the US. His commentary is called 'Prabha'- which means 'light'. Prabha throws the necessary light on the original poem to reveal the essence therein in an extremely effective manner. Without the lucid and insightful commentary in Sanskrit, Prabha, it would have been very difficult to translate Umasahasram. Hence, we acknowledge with grateful thanks the guidance provided to us by Brahmarshi T.V.K. through his Sanskrit commentary, Prabha.

Shri M.P. Pandit, who is another spiritual luminary in the line of Ramana Parampara and an ardent disciple of T.V.K., has rendered hundred verses selected from US into English in his book ADORATION OF THE DIVINE MOTHER. We have received lot of benefit from his book. We have adopted his translations of some of the Tantric terms into English in the present work. We have used his translations wherever it deemed necessary and suitable. We owe a debt of gratitude to Shri M.P. Pandit.

Dr.R.L.Kashyap, a well-known Vedic scholar and founder of SAKSHI, Bengaluru, introduced the present translators to the inspiring works of Kavyakantha Ganapati Muni. It is only in the fitness of things that we thank him whole-heartedly, for all the benefits we have received from this introduction.

Dr.S.R.Leela
Chief Translator

NOTE FROM CO-TRANSLATOR

I was introduced to the works of Sri T.V. Kapali Shastri a close disciple of Sri Aurobindo, Vasishta Ganapati Muni and Sri Ramana Maharshi by my Guru Prof.R.L.Kashyap when I took up the study on 'Symbolism of Rigveda' fifteen years ago. I am awarded Ph.D for my thesis based on Kapali Shastri's commentary on the first *ashtaka* of Rigveda called 'Siddhanjana'. This monumental work remains till today the only spiritual commentary written for all the 121 *suktas* in the first *ashtaka of Rigveda* Samhita in Sanskrit.

Kapali Shastri 's literary genius can be found in various forms of writing like essays, commentaries, philosophical treatises, poetry and so on. He was a teacher, translator, exegisist, essayist, philosopher and a great sadhaka in the path of *yoga* and *Tantra*. He has written a large number of works related to the Veda, Upanishads and Darshanas in Sanskrit, English, Tamil and Telugu languages which have enriched the knowledge contained in our ancient scriptures with the light of his intuitive experience. His commentaries on all important works of his three Gurus viz., Ganapati Muni, Ramana Maharshi and Sri Aurobindo are held in high esteem. I was drawn to the deep thoughts of 'Umasahasram', a collection of thousand poems in adoration of Devi Uma by Vashishta Ganapati Muni through the commentary, 'Prabha' written by Shastri.

I readily accepted to translate first three hundred poems of Umasahasram when I was approached by Prof.S.R.Leela, a well-known scholar and a friend of mine about four years ago. During the course of translation, I came to know the ardent aspiration of Ms.Daksha Dalal, residing in U.S. to publish the translation of all thousand slokas of Umasahasram into English. I have watched in great admiration about how she worked towards the goal set by her since she conceived the idea despite a number of impediments on this long journey. I offer my humble pranamas to her on this occasion of joy of completing the project.

DIVINE SPORT OF DEVI UMA IN UMASAHASRAM

Umasahasram is not just the poet's adoration to Devi Uma. It reveals the experiential knowledge of Vasistha Ganapathi Muni in Veda, Upanishads and Tantra Shastra. He being a practicing yogi, his inner visions of divine sport of Devi Uma flow naturally as beautifully woven garland of words. Kapali Shastri, being equally equipped with all the embellishments of his guru brings it more nearer to aspirants with his vivid commentary, 'Prabha'.

He had come in contact with his first Guru, Vasishta Ganapati Muni in his early twenties, and became his disciple instantly. He was initiated into the inner meaning of the *Vedic* Gods and in-depth experiential knowledge of Tantra Shastra from him. He pays tribute to his Guru in his Introduction, *bhashyabhumika* of Siddhanjana: ".... it was the late Kavyakantha Vasishta Ganapati Muni, whom we adored and addressed as Nayana - beloved father - who in a way first opened my eyes. It was he who since 1907 took me as his own and guided me in many branches of Sanskrit study and laid in me the foundations for spiritual life, which in later years grew to claim me in its entirety. It was in 1910 that he favored me with instructions regarding the deities of the Rigveda and the depth of thought in the *Vedic* hymns." (Ref # 4)

MY JOURNEY WITH UMASAHASRAM

Even though I had read and reread the works of Vasishta Ganapati Muni and Kapali Shastri, I realized during my translation about how difficult it is to express the esoteric poetry into an alien language. My translation progressed slowly but it was a marvelous experience! The Glories of Devi Uma took me deeper day by day taking my mind to a bigger world around us. I experienced a great feeling of being a part of the whole Universe.

I am happy that I could complete the task that I had undertaken. I know that I could not bring the poetic beauty; but I have put forth efforts to convey the intention of the poet. I hope that my endeavor to understand the insights of Vedic, Tantric and Yogic experience of the poet with the help of 'Prabha' thereby facilitate the aspirants to recognize the bigger plan of the 'supreme power play' of Devi Uma in the universe as well as in our life.

I thank my guru Prof.R.L.Kahyap who inducted me into the study of spiritual insights of our great works. I also thank Prof.S.R.Leela and Smt.Daksha Dalal for taking me into this project and supporting me with gentle reminders. My humble pranamas to Sri T.V.Kapali Shastri and to his gurus. Last but least to Sri M.P.Pandit whose rendering of hundred verses of Umasahasram viz, 'Adoration of the divine mother' based on the commentary of Kapali Shastri has inspired my translations. He has done a great service to the spiritual aspirants by publishing all the works of Kapali Shastri in eleven volumes titled 'Collected Works of Kapali Shastri'.

I experienced a great feeling of being a part of the whole Universe while reading Umasahasram. I have put forth lot of efforts to convey the intention of the poet. I would be happy if my efforts help people to understand the insights of Vedic, Tantric and Yogic experiences of the poet with the help of PRABHA thereby help them to feel the bigger plan of the supreme power play of Devi Uma in the universe as well as in our lives.

Dr. Jayanthi Manohar Ph.D.
Co-Translator

TRIBUTE TO T.V. KAPALI SHASTRI AND M.P. PANDIT

SHRI T.V. KAPALI SHASTRI

T.V. Kapali Shastri was a teacher, translator, exegisist, essayist, philosopher, and a great sadhaka in the path of *yoga* and *Tantra*. He has left an indelible mark on those who encountered him as friends, fellow-seekers, or disciples who have recorded his nobility and love in their writings. He has penned down what he learnt and experienced under the auspices of his three gurus viz., Vasishta Ganapati Muni, Ramana Maharshi and Sri Aurobindo in his versatile writings, which act as a perfect guide for seekers of spiritual knowledge.

He was born in a traditional *Vedic* family belonging to Samaveda in the year 1886 at Mylapore in Tamil Nadu. He learnt from his father Shri Vishveshvara Shastri passed on recitation of Saman mantras in his early years and the Upanishads and Shrividya to him. Kapali Shastri mastered other branches of traditional learning like Kavya, Shastra and different branches of philosophy in a traditional way along with his general education in School. His flair for learning languages gave him mastery over several languages like Sanskrit, English, Tamil, Telugu, and Kannada. He was a versatile writer in all these languages and his writings are held in high esteem.

Kapali Shastri's literary genius can be found in various forms of writing like essays, commentaries, philosophical treatises, poetry and so on. He was a practicing *yogi*, a philosopher attuned to *Tantra*. Kapali Shastri has written a large number of works related to the Vedas, Upanishads and Darshanas in Sanskrit, English, Tamil and Telugu languages which have enriched the knowledge contained in our ancient scriptures with the light of his intuitive experience.

Kapali Shastri encountered his first Guru, Vasishta Ganapati Muni in his early twenties, and became his disciple instantly. He was initiated into

the inner meaning of the *Vedic* Gods and in-depth experiential knowledge of Tantra Shastra from him. He pays tribute to his Guru in his Introduction, *bhashyabhumika* of Siddhanjana: ".... it was the late Kavyakantha Vasishta Ganapati Muni, whom we adored and addressed as Nayana - beloved father - who in a way first opened my eyes. It was he who since 1907 took me as his own and guided me in many branches of Sanskrit study and laid in me the foundations for spiritual life that in later years grew to claim me in its entirety. It was in 1910 that he favored me with instructions regarding the deities of the Rigveda and the depth of thought in the *Vedic* hymns."

Kapali Shastri was drawn closer to Ramana Maharshi being a student of Ganapati Muni. Maharshi accepted him as his disciple and used to call him 'Chnnayana' - 'little boy' affectionately. (Ganapati Muni was called as "*nayana*' by Ramana Maharshi. Literal meaning of nayana is father but it is used to address younger persons affectionately).

Kapali Shastri's knowledge of astronomy, astrology, grammar, logic, *Mantrashastra*, Ayurveda and *Vedanta* along with his command over four languages coupled with the power of intuition, which he had developed through his *yogic sadhana*, stimulated him towards writing commentaries on contemporary scriptures. His commentaries on all the important works of his three Gurus, Ganapati Muni, Ramana Maharshi, and Sri Aurobindo are held in high esteem. His commentary, Prabha on the great work of Vasishtha Ganapati Muni viz., Umasahasram depicts his poetic genius as well as his spiritual sadhana.

His quest for spiritual attunement brought him closer to Sri Aurobindo in his early forties. He became a permanent resident of Aurobindo Ashram in Pondicherry from the year 1929. He found answers to all his inner queries in the Aurobindonean Philosophy and travelled in the same path of *yoga to* follow the synthesis of the *Vedic* thoughts. (Reference # 4, Collected works of Kapali Shastri, Vol II)

Kapali Shastri's commentary on the first *ashtaka* of Rigveda in Sanskrit called 'Siddhanjana' is a monumental work. This remains until

today the only spiritual commentary written for all the 121 *suktas in* the first *ashtaka of Rigveda* Samhita in Sanskrit language.

Kapali Shastri was gifted with the natural flow in his translations. Shri M.P. Pandit, who was very close associate of Shri Kapali Shastri in Sri Aurobindo Ashram, has published eleven volumes titled "Collected Works of Kapali Shastri in which he has recorded many personal experiences with this literary genius. He has wondered about the easy flow of thought and action of Kapali Shastri while writing either poetry or an essay.

SHRI M.P. PANDIT

Shri M.P. Pandit was a member of Shri Aurobindo Ashram for over fifty years. He has authored more than a hundred books on various subjects and aspects of spiritual life. He was sought internationally as an inspired speaker with a global perspective. He has written and spoken extensively on the Vedas, Upanishads, Bhagavadgita, *Tantra*, Occultism, Psychology, and *Yoga,* in the light of Sri Aurobindo's integral approach. He had a remarkable synthesis of knowledge.

Shri Pandit was the Secretary of the Sri Aurobindo Ashram, Chairman of World Union International, and editor of "The Advent", "World Union" and the "Service Letter". He has published a number of works of different scholars on Sri Aurobindo's philosophy and insight into the Vedas. His translation of one hundred verses of Umasahasram into English based on the commentary of Kapali Shastri is a remarkable work. He has done a great service to the spiritual aspirants by publishing all his works in eleven volumes titled "Collected Works of Kapali Shastri.

GANAPATI MUNI AND HIS INFLUENCE

Shri Vasishta Ganapati Muni was firm believers of Vedic culture, where freedom of thought, action, and equality in society were not only preached, but were also practiced. He used to throw challenges to prove the basis for untouchability in the Vedas and used to speak in favor of emancipation of lower strata of our society in religious circles. Kapali Shastri has written a biography of Ganapati Muni in Sanskrit called 'Vasishta Vaibhavam', which depicts his superior, gift of literary and philosophical and spiritual expositions. Ganapati Muni learnt the secrets of tapas in the feet of Ramana Maharshi and developed the inner vision of Veda Mantras.

Vasishta Ganapati Muni was a Master of Dasha Mahavidyas. His philosophy and spiritualties were firmly attuned to *Tantra*. He participated in many discourses to uphold Vedic culture where harmony in society was maintained and the inhuman practice of untouchability was unheard of. He was conferred with the title as 'Muni' in recognition of a major role played by him in the eradication of such practices in society. Ganapati Muni was also a great patriot and has composed one thousand verses that depict the spiritual splendor of Devi Uma, viz., "Umasahasram' which is also addressed to our beloved Mother Land. Kapali Shastri's commentary of Umasahasram called Prabha brings it nearer to devoted readers.

Kapali Shastri met his first Guru, Vasishta Ganapati Muni in his twenties and became his disciple instantly. Kapali Shastri says that he could get the true picture of *Vedic* culture and symbolic inner meaning that imbibes psychological interpretation of *Vedic* hymns from this great teacher.

- Written by Dr. Jayanti Manohar, Co-Translator

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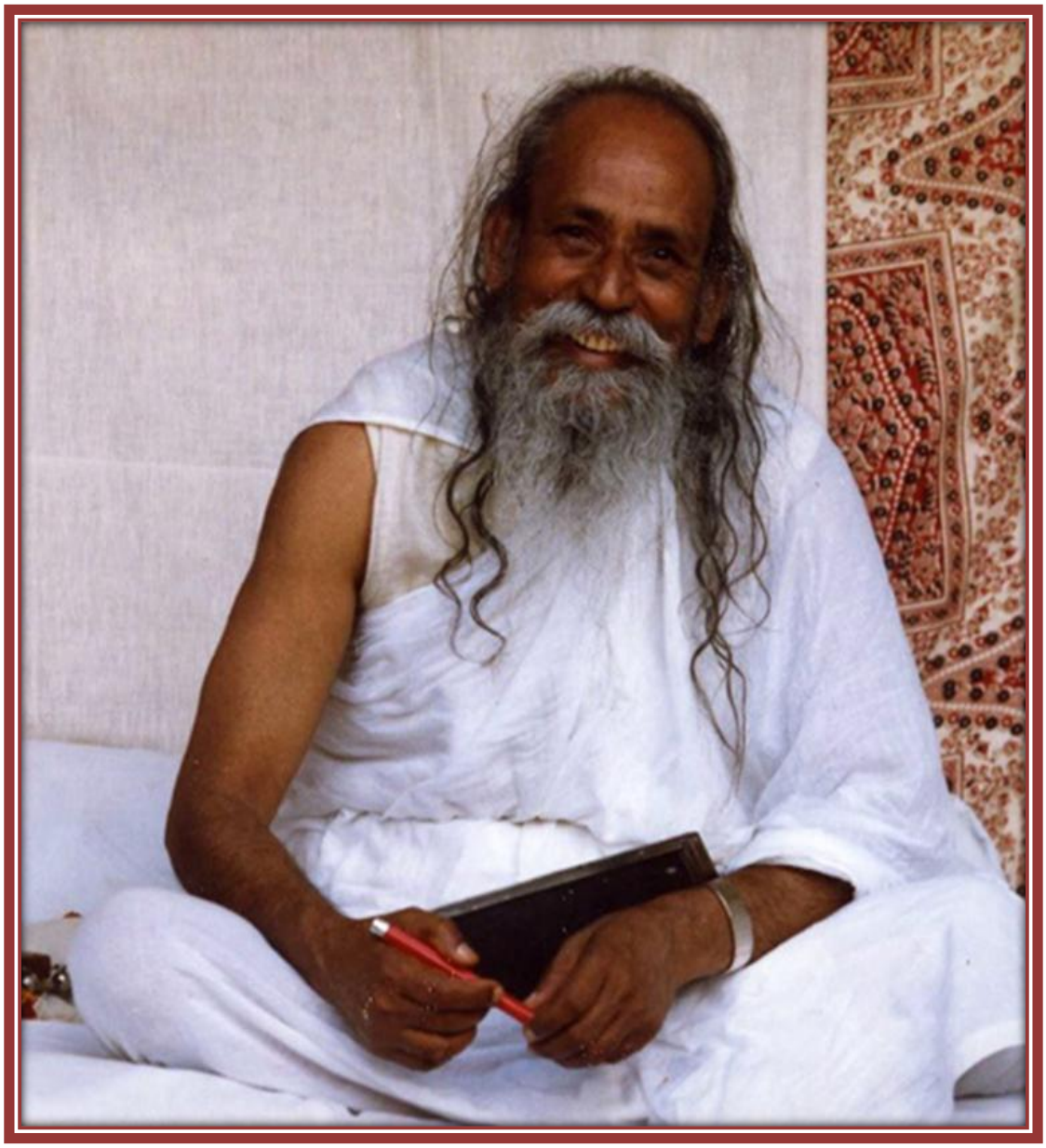
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DEDICATION

We take this auspicious occasion to express our profound gratitude and deep regards to our Root Spiritual Teacher Baba Hari Dass who has been our refuge, mentor, and inspiration for more than 25 years. He always encouraged his disciples to explore various avenues to broaden their knowledge and respected all teachers. He truly embodies the expansive acceptance of everything. When someone asked him if it is all right to go elsewhere for learning, he said that when many small rivers (tributaries) merge, they become a big river that runs faster to merge with the ocean.

We humbly dedicate this book to his holy lotus feet with utmost and intense gratitude.

~ Daksha and Pradip Dalal



Dedicated to my Guru

Baba Hari Dass

~Daksha Dalal

SPONSORS' NOTE TO ENGLISH TRANSLATION

Umasahasram translation project was conceived in 2004 for personal studies rather than any publication. However, there was no progress for quite some time. As the events revolved, we had great fortune to meet Dr. Leela in 2010. She graciously agreed to accept the project. It is the divine will and inspiration that we have become an instrument in sponsoring and funding the project. In addition, we met major roadblocks during formatting the book in presentable format. Hence, we had to learn and work in organizing the layout to the best of our ability.

Resources outlined in reference section are utilized for comprehensive articulation of Umasahasram interpretation.

Shri T.V. Kapali Shastri and M. P. Pandit's commentaries (Reference #1 and #2) were frequently referred and has been a backdrop for understanding the purport of Umasahasram for deeper meaning of the slokas.

For several slokas in stabaka 20, we have adopted Shri Kapali Shastri's metrical translation from collected works of Kapali Shastri vol. 3 (Reference # 3)

We have diligently put forth best of our efforts in the translation by adding a note for applicable reference/s for completing the project.

We have consulted ``Collected works of Kavyakantha Ganapati Mun'' for introduction to Ganapati Muni and Umasahasram (Reference # 4). This project would not be complete without proper introduction to Ganapati Muni and story behind the composition of Umasahasram,

We have been aware that there are quite a few flaws in this electronic version of Umasahasram translation. We humbly ask the readers to overlook the flaws of this translation and rather cherish the deeper meaning, which is inspired by Divine will thru the esteemed and scholarly translators.

ACKNOWLEDGEMENTS

We deeply appreciate Dr. S.R. Leela, Chief Translator, and Dr. Jayanthi Manohar, Co-Translator and their dedicated and scholarly efforts in translating the Magnum Opus Umasaharam. Without their enthusiasm, and dedication, this translation would not have been accomplished. Dr. Leela tirelessly coordinated, and directed translations. We cannot thank enough of these translators and their patience and affection by putting up with constant bombardment of e-mails and phone calls. We humbly bow to them and Goddess Saraswati manifested in them in living form.

We sincerely acknowledge Ramanashram, Dr. S.P. Pani, and Dr. Sampadananda Mishra for their gracious permission to include copyrighted paragraphs from Complete Works of Kavyakantha Vasishtha Ganapati Muni (Reference # 4). They also granted initial permission at the onset of Umasahsram translation. We greatly appreciate their encouragement and continued support.

We also acknowledge Mr. Sharada Prasad - Principal at Srivani School, Bangalore, and his wife, Nalini, who introduced us to Shatavadhani Dr. R Ganesh who in turn recommended Dr. Leela for translation project. Mr. Prasad also coordinated first meeting with Dr. Leela in early 2010.

Our thanks are due to Dr. Sunder Hattangadi for providing additional proofreading support.

We sincerely thank volunteers at sanskritdocuments.org and surasa.net websites for their encouragement, timely support, and hosting the e-book online.

We are humbled and offer our obeisance with utmost gratitude to Divine Mother, all the Gurus, and Acharyas for their boundless blessings for this project.

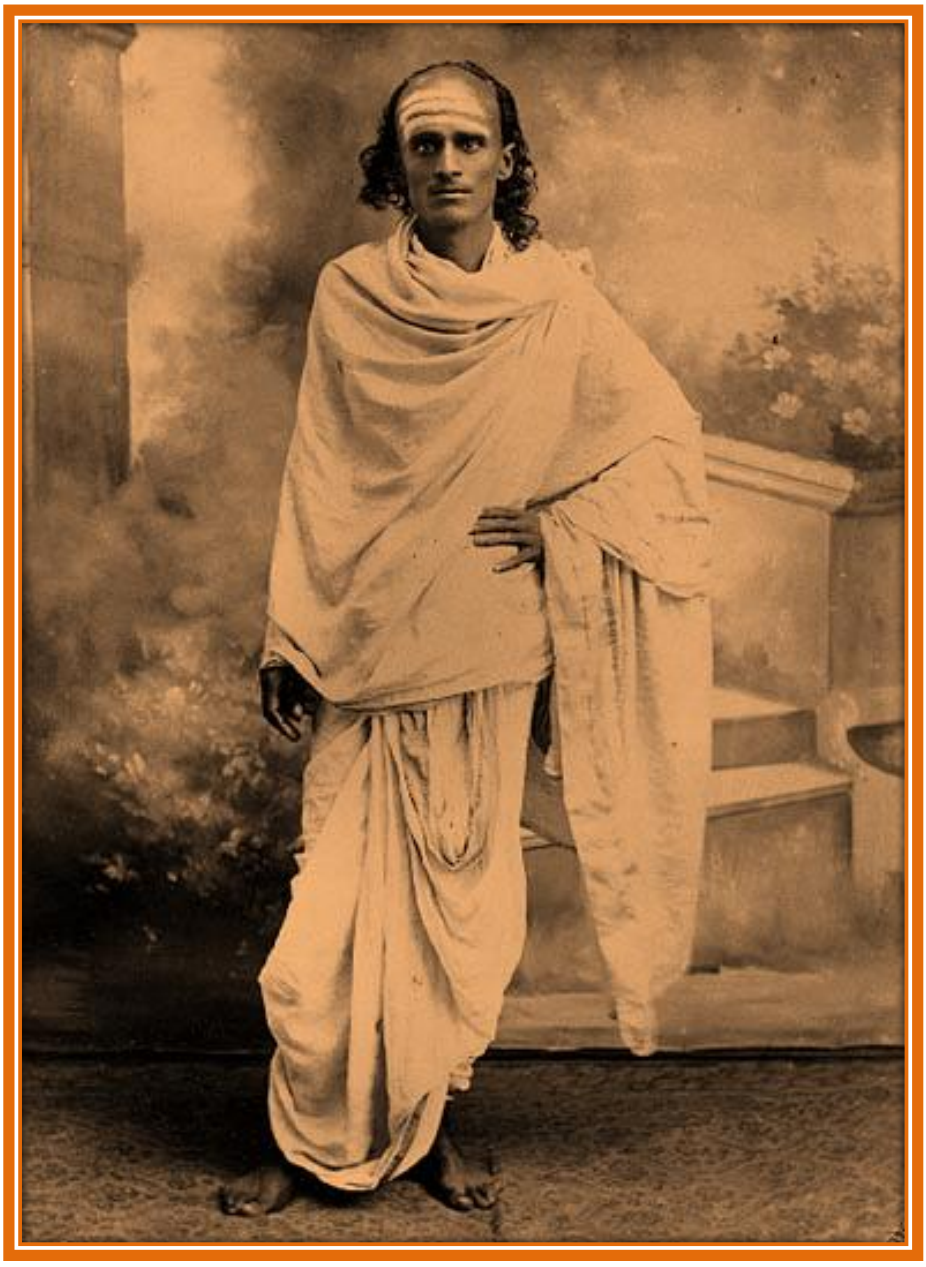
Daksha and Pradip Dalal

Hanuman Jayanti

April 14, 2014

USA

GANAPATI MUNI'S LIFE AND WORKS



Vasishtha Kavyakantha Ganapati Muni (1878 -1936)

Articulated by Shri K. Natesan in collected works of Vasishtha Kavyakantha Ganapati Muni. (Ref # 5)

Vasishtha Kavyakantha Ganapati Muni (1878 -1936) belongs to the rare race of intellectual and spiritual giants who crowded into the narrow corridors of the last quarter of 19th and first four decades of the 20th century to endow life, letters and all endeavors with meaning, purpose and altitude. He was a valiant soldier in the cause of Truth and Divinity. For communing with the Divine, certainly he was well-endowed, gifted as he was with marvelous powers of mind, intellect and soul. Even highly learned people of our time wonder at his indubitable versatile genius, keenness of perception and understanding of our modern problems, though he had never been to school all his life. His powers of intellect and intuition had solved and untied many mystic knots. His wide scholarship and studies in religious lore harmonized in him all religions and schools of philosophy. He was a master of metaphysics and his gift transported him into regions whence he could see the entire manifestation. In fact, he belonged to the order of the Rig Vedic seers who were gods among men.

The Muni's life story is sweet and all-absorbing and has been beautifully rendered in the famous biography Vashistha Vaibhavam by his foremost disciple, Sri Kapali Shastriar. Ganapati Muni was born in Kalavarayi near Bobbili in Andhra Pradesh on 17th November1878. He belonged to a family of Sri Vidya initiates (in vashishtha gotram), which had actually migrated from a village near Kumbakonam in Tamil Nadu in the late 16th or early 17th century (later the family was well-known as the "Ayyalasomayajulu" family). His parents, Narasimha Sastry and Narasamamba, had three sons, Ganapati being the middle one. Nearly a year before his birth, on the holy day of rathasaptami, his mother had been to the famous Surya (Sun) temple at Arasavalli (near Srikakulam in Andhra Pradesh) to offer her prayers and worship. She stayed overnight in the temple after the traditional worship to the Lord. In the next early morning she had a dream in which a beautiful woman with golden divine radiance emerged from the corridors of the temple, approached her with a shining pot of fire and giving it in her hands vanished. To her utter astonishment,

the moment the fire pitcher came into contact with her, it entered her womb and assumed the form of a child. Soon after her return to home from Arasavalli, she showed signs of pregnancy. She believed that her child was a divine gift of God Agni (fire). While she was waiting to deliver the child, her husband, Narasimha Sastry, had gone to the holy city of Kashi (Benares in Uttar Pradesh) in November 1878, where he also had a unique experience. When he was performing tapas in the Dhundi-ganapati temple (near Visweswara Ghat) he had the vision of a little child emanating from the Deity and coming near him. After these wonderful experiences by both parents, Ganapati was born in the parental home of his mother on 17th November 1878. The father appropriately named his second son Ganapati, rooted in his conviction that the child was an emanation of God Ganapati himself. It may be noted that the Vedic deity Agni (Fire) is none other than Ganapati described in the puranas and worshipped in the tantras. Ganapati himself was conscious of his divinity. He has expressed this in his most famous poem Umasahasram and has said that he was born as an amsa (portion) of God Ganapati. He has also expressed his conviction about the identity between him and God Ganapati, the guiding spirit of his corporeal existence, in his work Herambopasthanam (Glory of Ganapati).

Ganapati was educated entirely at home. His father, Narasimha Sastry, like his ancestors, was an expert and well versed in mantra shastra, astrology and ayurveda. With this traditional family background, proficiency in these subjects came naturally to Ganapati. When he was only 10 years old, he was able to prepare the pañchamgam (almanac). He finished studying the classical Sanskrit poems and then devoted himself to the study of grammar and poetics. At the same time he delved deep into the writings of Vyasa and Valmiki. Again and again he read the Mahabharata. His horizon widened and his intellect mellowed with an ever-deepening perception. Like the ancient Rishis, Ganapati wanted to experience immense strength and power by the practice of tapasya through mantra japa and meditation. Although married at an early age to Srimati Vishalakshi, he started visiting one sacred place after another for his tapas when he was 18 years old. He used to stay in one place for a few days or even months. In one such visit to Bhubaneswar (in Orissa, where the

famous "Lingaraj" temple of Lord Siva is located), during his tapas, Ganapati had a vision, in which Goddess Lalitambika (bhuvaneshwari) appeared before him, offering divine nectar. As Ganapati tasted this heavenly nectar, the Goddess watched him with a sweet smile, full of grace. From then onwards, the sweetness of the nectar became an integral part of him. After this incident, Ganapati's intellect developed a rare sharpness and he attained complete mastery over poetry. Indeed, the literary work composed after this incident is endowed with a distinct sweetness and grace.

When Ganapati was staying in Kashi, he came to know that an assembly of scholars (harisabha) would be held in the famous city of Navadwipa in Bengal. On the advice of his friends he got a letter of introduction and went to Navadwipa. There he excelled in all the difficult tests that he was put to with an effortless ease that stunned his examiners, who unanimously conferred the title kavyakantha (one who has poetry in his throat – voice of poetry) on him forthwith. He was only 22 years old then (details are in Volume 11).

Ganapati repaired to the south of the country in his 25th year. From Kanchipuram he came toArunachala (Thiruvannamalai) in 1903 to perform tapas. He visited twice Sri Brahmana Swamy (who was later named as Bhagavan Sri Ramana Maharshi by Kavyakantha himself) before he accepted a teacher's job at Vellore in 1904. Later in 1907, he resigned his job at Vellore and returned to Arunachala. It was at this stage that he sought and gained the grace of Sri Brahmana Swamy (Bhagavan Sri Ramana Maharshi). An intellectual and spiritual giant who had high achievements to his credit and a host of followers as well, Kavyakantha still felt that his life's purpose was not fulfilled. He remembered Brahmana Swamy whom he had met earlier and approached him for his grace and gain inner realization, peace and true import of tapas that he still lacked. On 18.11.1907 Kavyakantha approached Brahmana Swamy, who was staying in the Virupaksha cave, and prostrating himself at his feet said in a trembling voice: "All that has to be read I have read, even Vedanta Sastra I have fully understood. I have performed japa and puja to my heart's

content. Yet I have not up to this time understood what tapas is. Hence have I sought refuge at thy feet, pray enlighten me about the nature of tapas." For quite some time Brahmana Swamy gazed silently at Kavyakantha. He broke his 11 years of long silence and spoke gently, "If one watches where his notion of "I" springs, the mind will be absorbed into that. That is tapas. If a mantra is repeated and attention is directed to the source where the mantra sound is produced, the mind will be absorbed in that. That is tapas." The scholar- poet was filled with joy to have found his guru, and announced that the upadesha (teaching) was original, and that Brahmana Swamy was indeed a maharshi and should be called so thereafter. He gave the full name Bhagavan Sri Ramana Maharshi to Brahmana Swamy, whose original name was Venkataraman. Thus, the meeting was of profound significance not only for Kavyakantha but also for the world at large, which could learn from such a high authority about the real stature of Bhagavan Sri Ramana Maharshi, the Silent Sage of Arunachala. Following this momentous meeting, Ganapati composed his great devotional poem, Umasahasram, a thousand verses in praise of Uma, the Divine Mother, as a part of his tapas in gratitude to the great Goddess for having given him the Maharshi as his Guru (Master). This work is the magnum opus of Sri Vasishta Ganapati Muni.

The Muni had the unique experience of kapalabheda. In the summer of 1922 at the Mango cave of the Arunachala hills, the Muni had several yogic experiences, arising from deeper parts of his being and invading his physical consciousness (resulting in great physical pain). During this, he visited his Master and told him of his inner and physical experience. His most compassionate Master, Sri Maharshi, comforted him by placing his lotus hands on his head. On the very night, he had the experience of the culmination of kundalini sadhana, resulting in the most unique experience of kapalabheda. His cranium was broken into two parts; a distinct sound caused by the breaking arose from the passage, which joins the two holes of the ears. A line of smoke going out of the head was perceived there. The Muni later spoke to his disciples about this yogic experience and that this has been mentioned in the sixth chapter of the Taittrriyopanishad, quoting vyapohya shirshakapale bhurityagnau prati tishati ("having separated the

two parts of the cranium, he stands established in Fire as Bhuh, the earth element") and mentioned several great effects of the power of yoga experienced at this time with their secrets. It is usually believed that the physical effects of this great experience are such that the body cannot sustain long following this event. However, in his case, with the strength of his own tapasya and the Grace of his most compassionate Master, he lived for fourteen long years (although he had to observe certain physical restrictions, such as that he could not shave his head nor could put his bare feet on the ground) after this experience. This event speaks volumes on the extraordinary nature of his tapasya and the fact that he was perhaps the greatest Master of tantra born on this earth. In fact, the final revision of his magnum opus Umasahasram after this experience, remains, testimony not only to his supreme mastery over the tantras but also his ability to find the reconciliation and concordance between the Vedic, Upanishadic and the Tantric schools of thoughts. The kapalabheda experience also reconfirms the conviction that he was the direct aWsha (portion) of the Vedic deity agni (who resides as the power of kuKoalinn in the muladhara of hUman beings).

The poet seer Kavyakantha Ganapati Muni met Sri Aurobindo on 15th August 1928. He stayed at the Sri Aurobindo Ashram for about a fortnight. During this stay at the Ashram, the Muni meditated with The Mother a few times. After one such meditation, The Mother expressed that the Muni was a real yogi who could plunge into great depths the moment he started meditation and that she had not so far found any person abiding in Her spiritual consciousness as Ganapati Muni did. Further, at the instance of Sri Kapali and Sri S. Doriswamy Iyer, the Muni translated some portions of Sri Aurobindo's The Mother (matrtattvaprakashika) in chaste Sanskrit verses with some notes. On reading the Muni's translation, Sri Aurobindo seems to have very generously observed, "It far excels the original." It is also worth mentioning that the Muni presented to Sri Aurobindo the last and final version of his Umasaharam (written in his own hand- writing after his experience of kapalabeheda) with specific notes on each chapter before his meeting in 1928.

It is more than six decades since the great Kavyakantha Ganapati Muni passed away in 1936. He was a great tapasvi, whose one aim in life was the restoration of Bharata Mata (Mother India) to her ancient greatness. Unlike others who aim at liberation for themselves, this great soul believed that he must obtain the grace of God not for himself but for the nation and through it for the betterment of the world. Towards that consummation he had done penance since his early years and this, too, very rigorously during the last years of his life.

The Vedic seers were by no means recluses from the affairs of the world. In fact, these Vedic seers made themselves the superior vehicle through which the divine forces of heaven played for the welfare of humanity. To become one such perfect instrument in the hands of the Maha Shakti was the goal towards which Ganapati worked and dedicated his entire life. Although the Muni was a giant personality, he was very humble in his day-to-day life. This can be proved by two incidents in his divine life. The Muni and his beloved disciple, Daivarata, did tapas in Padaivedu near Vellore in the year 1917. As a result of the tapas, certain Mantras were revealed to his disciple Daivarata. Ganapati Muni, the guru, noted down the Mantras as they came down from the lips of Daivarata, his disciple. He even wrote a commentary on the Mantras, as Sankara did for his disciple, Hastamalaka. There is yet another incident to which I would like to draw the attention of the readers. The Muni was verily a fountain of love and affection for his pupils and followers far and near. This did not deter the guru and shishya from having a difference of opinion at times. The Muni blessed Sri Kapali Shastriar and permitted him to follow Sri Aurobindo.

A scholar poet, Sri Vasishta Ganapati Muni has many spiritual and other writings in Sanskrit to his credit. Umasahasram, gitamala, ramanagita, ramanacatvarimshat and saddarshanam are a few titles well-known among his disciples and others. But very little is known about his other numerous Sanskrit writings, covering a wide variety of topics: praises and prayers to various deities (stotras), poetic compositions (kavyas), philosophy (darshana), logic (nyayashastra), medical science

(ayurveda), astrology and astronomy (jyotishashastra), commentaries (bhashya), novel (akhyayika), letters (patrani) and other research works. His versatility can also be judged from his writings samrajyanibandhanam (a proposed constitution for India) and lalibhashopadesha (a new language for the Indian people). He was spontaneous in composing all these either in verse form (shlokas) or in the form of aphorisms (sutras) or prose form (gadya). Nevertheless, all these were the result of his tapas, an outpouring of his soul in seeking or gratitude to the Divine.

Of his stotrakavyas, Umasahasram, indranisaptashati, Prachandachandi-trishati and gitamala are meant for those longing for a great spiritual realisation. The indrasahashranama is a composition of thousand names of indra culled from the Rigveda, which are strung into a garland of one hundred and eight verses. The ramanacatvarimshat (40 verses in praise of Bhagavan Sri Ramana Maharshi) is chanted daily both at the Sri Ramana Ashramam and in innumerable homes of the devotees of Sri Ramana Maharshi. The Muni had a unique ability of rendering philosophical thoughts in the form of poetry (shlokas), and his writings vishvamnmamsa, ramanagita, saddarshanam and tattvaghantahatakam remain in testimony to this. Ramanagita is in the form of recordings of questions put forth by disciples and the answers given by the Maharshi and is one of the most cherished writings of the Muni. His saddarshanam is the Sanskrit rendering of Sri Maharshi's Tamil writing, ulladu narpadu (Forty Verses on Reality) on which his beloved and learned disciple, Sri T.V. Kapali Shastriar, has written a faithful commentary in Sanskrit. This reflects the spirit of Sri Maharshi's original teachings.

Of his vast and variety of sutra writings, it would be difficult to single out any one as more meritorious than the others. Dashamahavidyasutram (the ten cosmic powers of the Divine Mother as described in the tantras) is an outstanding composition, in which the Muni has described the ten cosmic aspects of the Divine Mother and their significance. Here he has also brought out the association of these ten cosmic aspects of the Mother described in the Tantra with the corresponding Vedic deities. Thereby, not only he has been able to bring

forth a link between the Vedas, Upanishads and Tantras, but also has been successful in dispelling several wrong conceptions on the significance of these deities. These compositions reflect Muni's great powers of Yogic perception. The way in which he has expounded the different deities such as kali, tara, sundari, bhuvaneshvari, prachandachandi, etc., and correlates them to the Vedantic concepts has once for all removed all antagonisms and has bridged the so-called gulf between the Vedantic and Tantric schools of philosophy. Rajayogasarasutra is a short and concise exposition of the Upanishadic methods of the inner quest. Caturvyuhasutra is a revelation of the cosmic divinities wherein he has expounded the four important emanations of the Vedic deity Indra (akasha, kala, vidyut and surya). Jaiminnyatarkavartikam is his own interpretation of the sutras of Jaimini, where he has advocated that the Vedas are indeed pauruseyam (of huma origin). Further, in this he has given his own interpretation of the mimamsa philosophy, placing it on a higher pedestal in relation to Vedanta. His shabdapramanacarca also discusses the origin of Vedas. Pañcajanacarca and vivahadharmasutram are related to social aspects. In the former one the practice of "untouchability" is condemned with the authority of shastras. In the latter he deals with marriage as a sacrament. His other sutra writings also include cikitsanushasanam (ayurveda) and ganakanthabharanam (astronomy) as well as samrajya-nibhandhanam (a proposed constitution for India).

The prose writings of Vasistha Ganapati Muni too are extensive and these include: commentaries on several texts including Vedas and Upanishads; study on the different characters of the great epic poem Mahabharata; letters to Sri Ramana Maharshi, The Mother of the Sri Aurobindo Ashram, and others.

His commentaries on Rigvedic mantras and the Ishopanishad, though brief, are revealing and illumining. The Muni has given his own original spiritual interpretation of the mantras, and he was highly critical of the ritualistic interpretation of Rigvedic mantras by Sayana. His commentary on the Ishopanishad is original and is in the light of the teachings of Sri Ramana Maharshi. His bharatacaritramimamsa is unique

as it establishes a link between some of the important characters of the mahabharata and those mentioned in the Vedic texts. ramanagita, saddarshana and the commentary on the upadeshasaram (thirty verses written by Sri Ramana Maharshi in Sanskrit), are most popular writings of the Muni which reveal the greatness of the teachings of Sri Ramana Maharshi.

His novel, purna, in Sanskrit, though unfinished, is unique in many ways. The style and diction that the Muni used here make it an unparalleled novel of his time. It not only depicts the ability of the Muni to write beautifully and spontaneously in Sanskrit prose, but it also records his power of expressing the feelings of the heart and not just the logic of the mind.

In the letters of the Muni to Sri Maharshi and The Mother of the Sri Aurobindo Ashram, one can find the art of letter-writing in Sanskrit. Through these letters he was able to express lucidly his deepest aspirations, concepts and thoughts.

However, it is difficult to summarize the thoughts, perceptions and literary ability of the Muni. The Muni, indeed, was a versatile genius and can be compared with Kalidasa and Shankara in poetic renderings, with Vyasa in sutra writings and with Patanjali, Shabara and Shankara in writing commentaries. The writings of the Muni are not just some products of literary activities but are the records of his unique Yogic experiences and subtle visions and will be a guiding spirit and lamp for the centuries to come.

UMASAHASRAM AND ITS COMPOSITION

Articulated by Sri K. Natesan in collected works of Vasishtha Kavyakantha Ganapati Muni.

It is customary in our spiritual tradition to endow the nameless, formless, quality-less Absolute Brahman with a thousand names (sahasranama) or with three hundred names (trishati), and also with one hundred and eight names (ashtottarashatanama). It is a unique experience to worship the Lord with these Divine names. "Umatrishati," - three hundred names of goddess Uma - is a most beautiful composition of the seer-poet Kavyakantha. This is one of his powerful, potent mantric utterances. The sound OM consists of three letters - A…U…M. The word UMA too has these three letters in a transposed manner. This is the name of the Primordial Shakti, the Mother Goddess of the universe. In tantrashastra, Uma is considered to be the shaktapranava. Therefore, the trishati befittingly starts with the names Uma and haimavati. The stories of devimahatmyam find a place in this namavali (garland of names). The names of navadurga; the ten cosmic powers of the Goddess, dashamahavidya; the saptamatrka (various incarnations of the goddess) are described in this poem. The saguna (with form) attributes of the Goddess - from the tresses on her head down to her feet are also briefly narrated in some elegant verses. The trishati is an exceedingly terse composition. The poet says in the concluding verse that he has churned the ocean of all the vedas and shastras, taken the essence, the cream, which is the nectar in the form of the "Three Hundred Names of Uma". A recital of these names of Uma restores a person's poise in the Self and also dispels the fear of enemies, diseases, death and all other obstacles.

In Umashatakam goddess Uma, the Mother of the Universe, is adored in a hundred verses distributed over ten sections, each having ten verses. The first section explains the svarupa (characterstic nature) of Uma. The second and third deal with surrender. The fourth one is a prayer. Apitakuchamba, the consort of Arunachala, is praised in the fifth. The sixth extols the glory of the names of goddess Uma. The poet exhibits his genius

in versification in both the seventh and eighth sections. In the eighth section the ten incarnations of Vishnu are also mentioned. The poet praises the compassionate glance of the Goddess in the ninth, and the spiritual aspect of the Goddess is extolled in the concluding ten verses.

Umaksharamala extolls goddess Uma in fifty verses arranged in Sanskrit alphabetical order. All the vowels and consonants of the Sanskrit alphabet have been made use of in this poem.

Umasahasram is the magnum opus of the Muni which he wrote after he accepted Sri Ramana Maharshi as his guru. He composed the Umasahasram as a part of his tapas, in gratitude to the great Goddess Uma for having given him the Maharshi as his Master. After the momentous meeting with the Maharshi in 1907, the Muni wanted to continue his tapas. At the suggestion of Sri Maharshi he repaired to the Mango-tree Cave in the Arunachala hills. Here he decided to compose a thousand verses in praise of goddess Uma, and the Maharshi gave his tacit approval and blessings. The Muni took a vow that he would complete the thousand verses in twenty days and started the composition on 26.11.1907. But no sooner did he begin the work an obstacle took place: a severe whitlow on the writing finger of his right hand afflicted him. But by the grace of the Goddess the finger healed miraculously and he resumed his writing.

On the last day (15.12.1907) he had yet to compose more than 200 verses. Resolutely facing the situation, he engaged five scribes and feverishly dictated all the required verses in the night. The Maharshi sat by his side with his eyes closed. It was midnight and all the verses of the Umasahasram were completed. The Maharshi then slightly opened his eyes and asked: “Have you written down all that was said?” “With your abounding grace I have completed the task,” replied the Muni, realizing that he owed to the Maharshi the sudden flurry of inspiration that seized him, enabling him to complete his immortal poem on Uma. As a result, each verse of Umasahasram has the potency of a mantra. A devoted recital or even the mere reading of it can bestow all happiness on the devout aspirant. As part of his tapas, the poet revised this sacred text seven times.

A copy of the final text, in Ganapati Muni's own handwriting, was presented to Sri Aurobindo, before they met.

The text is divided into forty cantos, each having twenty-five verses. All the verses in each canto are of the same meter. In all, the poet has used twenty-nine different meters in this work. The first verse of each canto is a benedictory verse, extolling the smile of the Goddess Uma. The last verse in each canto mentions the name of the meter employed in the canto. The process of creation, the supreme form of the Empress of all, the manifestation of the Vedic and Tantric deities, the means to win their grace, yogic experiences resulting from their upasana, the truth of the ten great vidyas, the way of their adoration, the relevant sadhanas in the Upanishads - such are the profound truths presented by the seer-poet in sublime poetry, drawing from the deep reservoir of his personal spiritual experiences. Umasahasram is a living synthesis of the Veda, the Upanishads and the Tantra, built out of his lifelong realization in Yoga. Each verse opens the door to spiritual experience.

GURU DHYANAM

॥ गुरु ध्यानं ॥

हंसाभ्यां परिवृत्तपत्रकमलैर्दिव्यैर्जगत्कारणै-
विश्वोत्कीर्णमनेकदेहनिलयैः स्वच्छंदमात्मेच्छया ॥
तद्योतं पदशांभवं तु चरणं दीपाङ्कुर ग्राहिणम्
प्रत्यक्षाक्षरविग्रहं गुरुपदं ध्यायेद्विभुं शाश्वतम् ॥

haṃsābhyāṃ parivṛttapatrakamalairdivyairjagatkāraṇair -
viśvotkīrṇamanekadehanilayaiḥ svacchandamātmecchayā ।
taddyotaṃ padaśāṃbhavaṃ tu caraṇaṃ dīpāṅkuragrāhiṇaṃ
pratyakṣākṣaravigrahaṃ gurupadaṃ dhyāyedvibhuṃ śāśvatam ॥

Guru, who dwell in the lotus of the forehead surrounded by petals with divine ham sah, which exist in all beings and are the cause of the world, manifest the universe in its own way and by their own free will. Meditate on the guru who reveals that, which is really the expression of shambhava state (the state of Shiva), which shines like a flame, which is eternal, all-pervasive, and is a visible form of all the letters.

~ From Guru Gita

॥ उमासहस्रम् ॥

॥ umāsahasram ॥

प्रथमं शतकम् - prathamaṁ śatakam - First Shataka

प्रथमः स्तबकः - prathamaḥ stabakaḥ - 1st Stabaka

व्योमशरीरा, स्त्रीरूपा च - vyomaśarīrā, strīrūpā ca -

Devi's cosmic and feminine forms -

आर्यावृत्तम् - āryāvṛttam - Arya meter

Exposition of Devi's cosmic and feminine forms is seen in this first stabaka, composed in arya meter.

अखिलजगन्मातोमा तमसा तापेन चाकुलानस्मान्।

अनुगृह्णात्वनुकम्पासुधार्द्रया हसितचन्द्रिकया॥ १.१॥

akhilajaganmātomā tamasā tāpena cākulānasmān ।

anugṛhṇātvanukampāsudhārdrayā hasitacandrikayā ॥ 1.1॥

May Uma, the Mother of the entire world! Bless us who are afflicted with darkness (ignorance) and suffering, with the moon light of her smile, moist with the nectar of compassion. ॥ 1.1॥

Ignorance, caused by avidya, lack of knowledge and sufferings viz., adhibhoutika, adhidaivika and adhyatmika, can be removed only by the

grace of the Divine Mother. Moreover, this grace is invoked in the form of her smile, which is delightful like moonlight, dripping with nectarous compassion. The light, knowledge bestowed upon by Devi's grace removes the ignorance and her compassion soothes and washes away all suffering. ॥ 1.1॥

निखिलेषु प्रवहन्तीं निरुपाधिविमर्शयोगदृश्योर्मिम्।

अजरामजाममेयां कामपि वन्दे महाशक्तिम्॥ १.२॥

nikhileṣu pravahantīṁ nirupādhivimarśayogadṛśyormim ।

ajarāmajāmameyāṁ kāmapi vande mahāśaktim ॥ 1.2॥

I prostrate before the Supreme Power that flows in all of creation uninterrupted. She is ever youthful, eternal, enigmatic, and her everlasting waves cannot be measured, but are seen only by the yogic vision. ॥ 1.2॥

Devi's varied Energy is flowing in the universe uninterrupted by place and time in every movement and in every form, creating, sustaining, and changing all forms. Nevertheless, in spite of its universality and concrete workings it is not apparent to the physical eye. Waves of her Power are perceivable only to a yogi's consciousness that is cultured in the yoga of discrimination and deliberation by which the Reality is experienced without adjuncts, directly.

The poet does mangalacharana in these first and the second verses in the beginning of his work. He prays for the blessings of Goddess in the first verse and in the second, he offers salutations to the Supreme Power as seen by him in his yogic vision. ॥ 1.2॥

सा तत्त्वतः समन्तात्सत्यस्य विभोस्तता तपश्शक्तिः।

लीलामहिलावपुषा हैमवती तनुषु कुण्डलिनी॥ १.३॥

sā tattvataḥ samantātsatyasya vibhostatā tapaśśaktiḥ ।

līlāmahilāvapuṣā haimavatī tanuṣu kuṇḍalinī ॥ 1.3॥

In reality, she is the force of tapas of the Lord of Truth, Shiva extended everywhere; she is revealed as the daughter of Himavan in the woman's body that she sports; she is Kundalini in our corporeal forms. ॥ 1.3॥

Three forms of Devi are told here. Original form of Devi is all-pervading power of penance of Consciousness of the Lord of Truth, the Ishvara. Her manifestation in feminine form as Haimavati, the daughter of Himavan for benefit of the devotees is the second one. As the third form, she stations herself in every human body at its base as the Kundalini, the divine Power that lies as the untapped potential that is capable of liberating the individual when it is awakened and set into action. She can be realized in any or all of these three ways of her existence. ॥ 1.3॥

परमः पुरुषो नाभिर्लोकानां सत्य उच्यते लोकः।

परितस्ततः सरन्ती सूक्ष्मा शक्तिस्तपो लोकः॥ १.४॥

paramaḥ puruṣo nābhirlokānāṁ satya ucyate lokaḥ ।

paritastataḥ sarantī sūkṣmā śaktistapo lokaḥ ॥ 1.4॥

All the worlds are established in the navel of Supreme Purusha called Satyaloka, world of Truth. The subtle power that spreads around Satyaloka is called Tapoloka, world of tapas.॥ 1.4॥

All the worlds emerge from one focal point called Satyaloka, plane of Truth Consciousness, as if all the spokes of a wheel emerge from its center. The power of Consciousness, Chitshakti is the origin of the entire universe. ॥ 1.4॥

अन्तर्गूढार्थानां पुरुषाग्नेर्धूमकल्प उद्गारः।

शक्तिज्वालाः परितः प्रान्तेष्वभवज्जनो लोकः॥ १.५॥

antargūḍhārthānāṁ puruṣāgnerdhūmakalpa udgāraḥ ।

śaktijvālāḥ paritaḥ prānteṣvabhavajjano lokaḥ ॥ 1.5॥

Concealed subtle matter emerges from the Supreme Being, Satyaloka and its stream of power spreads around; like power of flame spreads associated with smoke that emerges from fire. This is called Janaloka, plane of Bliss. ॥ 1.5॥

The Supreme Being, plane of Tapas (Tapoloka) contains all that is to be created in the form of seed. Powerful stream of tapas emerged from it spreads around and forms Janaloka. Concepts of Satyaloka, Tapoloka and Janaloka are described here as sat-chit-ananda svarupa of Paramapurusha, Godhead. i.e., Existence (sat) in the form of Satya, Consciousness (chit) in the form of power of tapas and Bliss (ananda) in the form of jana. ॥ 1.5॥

अतिसूक्ष्मधूमकल्पं लोकं ततमाख्ययाऽन्यया नाकम्।

एतं ततोऽपि सूक्ष्मा व्याप्ताऽन्तरतः परा शक्तिः॥ १.६॥

atisūkṣmadhūmakalpaṁ lokaṁ tatamākhyayā'nyayā nākam ।

etaṁ tato'pi sūkṣmā vyāptā'ntarataḥ parā śaktiḥ ॥ 1.6॥

World of Bliss (janaloka) that appears very subtle smoke is known as Naka. The Supreme power (Para Shakti) that is spread within is subtler than that. ॥ 1.6॥

The flame burning within that smoke is the powerful penance of Janaloka. This is also called as Naka or swarga, the plane of Bliss

(anandamaya loka) bereft of ignorance and sorrow. Naka also refers to the state of Bliss that can be achieved by individual soul. ॥ 1.6॥

धूमान्तरोष्मकल्पा शुद्धज्वालोपमा च या शक्तिः।

तां दिवमाहुः केचन परमं व्योमापरे प्राहुः॥ १.७॥

dhūmāntaroṣmakalpā śuddhajvālopamā ca yā śaktiḥ ।

tāṁ divamāhuḥ kecana paramaṁ vyomāpare prāhuḥ ॥ 1.7॥

Power of penance that is like radiant pure flame present in smoke is called 'diva' by some and it is called Great sky- 'vyoma' (paramakasha) by others. ॥ 1.7॥

उद्गीर्णधूमकल्पो योऽयमपारो महाञ्जनो लोकः।

व्योमान्तरिक्षगगनप्रभृतिभिरभिधाभिराहुस्तम्॥ १.८॥

udgīrṇadhūmakalpo yo'yamapāro mahāñjano lokaḥ ।

vyomāntarikṣagaganaprabhṛtibhirabhidhābhirāhustam ॥ 1.8॥

Infinite great Janaloka that has come out of smoke is called by different names such as great and expansive sky (Vyoma), sky between heaven and earth (antariksha), and celestial skies (Gagana). ॥ 1.8॥

प्रान्तेषु कोऽपि शक्तेः पृथगात्मा वियदुपाधिसङ्गेन।

परमात्मनो विभक्तः स्वयमभिमन्ता विनिष्पेदे॥ १.९॥

prānteṣu ko'pi śakteḥ pṛthagātmā viyadupādhisaṅgena ।

paramātmano vibhaktaḥ svayamabhimantā viniṣpede ॥ 1.9॥

An inexplicable separate existence (prithag-atma) came out of Paramatma from blazing Shakti in between Janaloka and tapoloka in association with them (sandhi pranta) with egotistic disposition (abhimana). ॥ 1.9॥

Godhead, Paramatma is the Supreme Truth. Soul that has the feeling of separate existence (abhimani) is different from invisible (avyakta) Paramatma. ॥ 1.9॥

दक्षः परोक्षमुदितः पन्था एष त्विषां जनो लोकः।

तद्गर्भे लब्धात्मा कथिता दाक्षायणी शक्तिः॥ १.१०॥

dakṣaḥ parokṣamuditaḥ panthā eṣa tviṣāṁ jano lokaḥ ।

tadgarbhe labdhātmā kathitā dākṣāyaṇī śaktiḥ ॥ 1.10॥

The path of dazzling light, Sky (Janaloka) is termed as Daksha symbolically. The Soul, (Power-Shakti) that is inherent in the womb of Daksha is known as Dakshayani. ॥ 1.10॥

Shakti is stated here as the offspring of Daksha. Symbolic reference of Daksha (paroksha) is not an imagination of the poet. The phrases like 'paroksha priya iva hi devah' and 'ninya vachamsi' in Veda and Upanishads reveal the symbolic import of the Mantras. Mystic import of a mantra, 'Daksha is born from Aditi and Aditi is born from Daksha' may be seen in the following verse. ॥ 1.10॥

सत्याः प्रागपि शक्तेः प्रादुर्भावः स कीर्त्यते प्रथमः।

ईशाभिमानमय्याः पृथगभिमानित्वनिष्पत्त्या॥ १.११॥

satyāḥ prāgapi śakteḥ prādurbhāvaḥ sa kīrtyate prathamaḥ ।

īśābhimānamayyāḥ pṛthagabhimānitvaniṣpattyā ॥ 1.11॥

Earlier manifestation of Shakti is known as Sati. She was born again as Dakshayani who is coexistent with the Lord Ishvara with separate identity. ॥ 1.11॥

आकाशस्य सुतैवं लक्षणया वस्तुतः प्रसूः शक्तिः।

अदितेर्दक्षो दक्षाददितिरिति श्रुतिरबाधैवम्॥ १.१२॥

ākāśasya sutaivaṁ lakṣaṇayā vastutaḥ prasūḥ śaktiḥ ।

aditerdakṣo dakṣādaditiriti śrutirabādhaivam ॥ 1.12॥

Shakti is the daughter of sky (daksha); however, in reality daksha has taken birth from Shakti. Therefore, it is in conformity with the Vedic saying 'daksha is born from aditi and aditi is born from daksha'. ॥ 1.12॥

Vedic hymn (Rig: 10.72.4-5) confirms that the distinction of diction as Purusha and Shakti by pundits is only functional. ॥ 1.12॥

जगतां मातापितरौ सतीभवौ केऽपि पण्डिताः प्राहुः।

अदितिप्रजापती तावपरेषां भाषया विदुषाम्॥ १.१३॥

jagatāṁ mātāpitarau satībhavau ke'pi paṇḍitāḥ prāhuḥ ।

aditiprajāpatī tāvapareṣāṁ bhāṣayā viduṣām ॥ 1.13॥

Some learned people regard Sati and Bhava as mother and father of the world. However (some) others differ and regard Aditi as the mother of devas and Prajapati as the father. ॥ 1.13॥

Poet says that Almighty Power assumes both the forms of man and woman – Purusha and Shakti playfully. ॥ 1.13॥

दिव्यपुमाकृतिमीशे बिभ्रति लीलार्थमस्य रमणाय।

दिव्यवनिताकृतिं सा बभार माता च भुवनानाम्॥ १.१४॥

divyapumākṛtimīśe bibhrati līlārthamasya ramaṇāya ।

divyavanitākṛtiṁ sā babhāra mātā ca bhuvanānām ॥ 1.14॥

The Lord playfully takes the form of divine man and Shakti, Mother of the universe takes the form of divine damsel for her Lord. ॥ 1.14॥

भासुरहेमाभरणां बहुशोभामीश्वरप्रमोदकलाम्।

मूर्तिं पावनकीर्तिं तां हैमवतीमुमामाहुः॥ १.१५॥

bhāsurahemābharaṇāṁ bahuśobhāmīśvarapramodakalām ।

mūrtiṁ pāvanakīrtiṁ tāṁ haimavatīmumāmāhuḥ ॥ 1.15॥

That beautiful figure, wearing dazzling gold ornaments, endowed with the art of pleasing the lord with manifold luster and sacred glory is called Uma, Haimavati. ॥ 1.15॥

तस्य प्रथमः साक्षी भुवनजुषां नयनशालिनां मध्ये।

वपुषः कीलादिसुदृशो निरुपमपुण्यो निलिम्पपतिः॥ १.१६॥

tasya prathamaḥ sākṣī bhuvanajuṣāṁ nayanaśālināṁ madhye ।

vapuṣaḥ kīlādisudṛśo nirupamapuṇyo nilimpapatiḥ ॥ 1.16॥

Indra, the lord of devas was the first witness to the sacred figure of Uma.

He was the most blessed one in the entire world. ॥ 1.16॥

Reference to Uma's appearance before the Devas is found in Kenopanishad. ॥ 1.16॥

पल्लवमृदु वेदिगतज्वलनपवित्रं महार्घमणिकान्तम्।

नवचन्द्रखण्डसौम्यं शिवसुदृशस्तत्स्मरामि वपुः॥ १.१७॥

pallavamṛdu vedigatajvalanapavitraṁ mahārghamaṇikāntam ।

navacandrakhaṇḍasaumyaṁ śivasudṛśastatsmarāmi vapuḥ ॥ 1.17॥

I remember the figure of Uma tender as new leaves, sacred as the fire in altar, striking as the precious gem, pleasant as new moon with pleasing looks for Shiva. ॥ 1.17॥

Poet remembers the figure of Uma that he has seen either in his previous births or in different world with his yogic power or by the power of his natural siddhi. ॥ 1.17॥

केचन गौरीं देवीं शीताद्रेर्देवतात्मनो जाताम्।

कथयन्ति स्त्रियमुत्तमलावण्यास्वादितो गण्याम्॥ १.१८॥

kecana gaurīṁ devīṁ śītādrerdevatātmano jātām ।

kathayanti striyamuttamalāvaṇyāsvādito gaṇyām ॥ 1.18॥

Some say that this divine Lady of fair complexion is the daughter of Himalayas. They regard her as the most beautiful one among beautiful ladies. ॥ 1.18॥

सत्यैव भवतु सेयं कथा तथाऽपि प्रभाषितां भक्तैः।

तां मूर्तिमादिसुदृशो जानीयात्कमपि तेजोंशम्॥ १.१९॥

satyaiva bhavatu seyaṁ kathā tathā'pi prabhāṣitāṁ bhaktaiḥ ।

tāṁ mūrtimādisudṛśo jānīyātkamapi tejoṁśam ॥ 1.19॥

May the story praising her as Gauri (having fair complexion), by her devotees, be true. Yet her primary form of effulgence, the supreme consciousness has to be recognized. ॥ 1.19॥

मन्यन्ते केऽपि घनं पर्वतमुक्तं निगूढया वाचा।

प्रादुर्भवति गभीरध्वनिरविषह्या यतः शक्तिः॥ १.२०॥

manyante ke'pi ghanaṁ parvatamuktaṁ nigūḍhayā vācā ।

prādurbhavati gabhīradhvaniraviṣahyā yataḥ śaktiḥ ॥ 1.20॥

Some regard the word for cloud (ghana) as mountain (parvata) in symbolic Vedic language. Parvati, a synonym of Uma refers to the energy released with the sound of the clouds (megha) that radiates current and light. ॥ 1.20॥

आकाशो गोलेभ्यो यद्वितरति निजरजश्चयादन्नम्।

नेशाय कीर्त्यते सा संसारे दक्षयागकथा॥ १.२१॥

ākāśo golebhyo yadvitarati nijarajaścayādannam ।

neśāya kīrtyate sā saṁsāre dakṣayāgakathā ॥ 1.21॥

Poet gives symbolic meaning for the legendary story of dakshayaaga in these two verses.

It is told earlier that the soul that has come out of Godhead is called akasha or Daksha, which has separate existence. All the material substance needed for living is created in akasha by the dust from its light orbit (jyotirmandala). Lord Ishvara not getting any share in legendary story of dakshayaga refers to the fact that essential commodities created by Daksha (akasha) is for the consumption of the world but not for the Lord. ॥ 1.21॥

व्याप्ताऽपि यन्निगूढा बहिरीक्षकबुद्ध्यपेक्षया नष्टा।

शक्तिर्यागे तस्मिन्नवसानं तदुदितं सत्याः॥ १.२२॥

vyāptā'pi yannigūḍhā bahirīkṣakabuddhyapekṣayā naṣṭā ।

śaktiryāge tasminnavasānaṁ taduditaṁ satyāḥ ॥ 1.22॥

Shakti that is pervasive in Daksha (akasha) is latent. It is lost when an attempt is made to perceive it. This is symbolized in the legendary story as Sati's (Dakshayani's) death in dakshayaga. ॥ 1.22॥

पर्वतनाम्नो वैदिकभाषायां यदियमतिबला शक्तिः।

घनतो भवति व्यक्ता तदभिहितं पार्वतीजननम्॥ १.२३॥

parvatanāmno vaidikabhāṣāyāṁ yadiyamatibalā śaktiḥ ।

ghanato bhavati vyaktā tadabhihitaṁ pārvatījananam ॥ 1.23॥

Parvata, a synonym of ghana (cloud) in Veda means great power in symbolic language. Emission of energy from clouds symbolizes the birth of Parvati who is endowed with dazzling light. ॥ 1.23॥

तेजोंशतः शिवाविह हिमाचलेऽनुग्रहाय भूमिजुषाम्।

दत्तो यत्सान्निध्यं लीलाचारित्रमन्यदिदम्॥ १.२४॥

tejoṁśataḥ śivāviha himācale'nugrahāya bhūmijuṣām ।

datto yatsānnidhyaṁ līlācāritramanyadidam ॥ 1.24॥

Shiva and Parvati appear in Himalayas in effulgent forms to bless their devotees on the planet earth. This is another playful account of their divine presence. ॥ 1.24॥

एतासामार्याणां जानन्तः शास्त्रसम्मतं भावम्।

जानीयुर्भवमहिषीं भुवनानामम्बिकां देवीम्॥ १.२५॥ २५

etāsāmāryāṇāṁ jānantaḥ śāstrasammataṁ bhāvam ।

jānīyurbhavamahiṣīṁ bhuvanānāmambikāṁ devīm ॥ 1.25॥
25

May the readers comprehend the divine vision of Uma, Mother of the whole world, and consort of Shiva, with the help of these verses composed in Arya meter in accordance with the sacred scriptures. ॥ 1.25॥

द्वितीयः स्तबकः- dvitīyaḥ stabakaḥ - 2nd Stabaka

पञ्चचामरवृत्तम् - pañcacāmaravṛttam - Panchachamara meter

सर्गादिवर्णनम् - sargādivarṇanam - Description of creation etc.

Distinct and indistinct forms of Shiva and Shakti and the mystic bond between them are expounded and established in this stabaka. Poet describes the structure of creation in short and eulogizes his istadevata, Uma along with trimurti – panchamurti tenets.

सहादरेण यो वलक्षपारिजातमालया

गलस्थलीविभूषया ध्वनिं विनैव भाषते।

महेशपुण्ययोषितो मनोज्ञहास एष मे

विभूतये प्रकल्पतां विधूतये च पाप्मनाम्॥ २.१॥

sahādareṇa yo valakṣapārijātamālayā

galasthalīvibhūṣayā dhvaniṁ vinaiva bhāṣate ।

maheśapuṇyayoṣito manojñahāsa eṣa me

vibhūtaye prakalpatāṁ vidhūtaye ca pāpmanām ॥ 2.1॥

The enchanting smile of Uma, the meritorious consort of Maheshvara, appears like speaking to white parijata garland, an ornament on her neck silently with reverence. May Devi Uma grant me prosperity and eradicate my sins. ॥ 2.1॥

Purity of Devi's smile and white color of Parijata flower go together. It also means, 'Parvati is the result of good deed of Shiva' when the term

'punya' (punya-yoshita) is taken to give the meaning as 'the result of good deed'. Then it gives the meaning as Parvati gets Shiva as her consort as the result of her penance and Shiva also gets Parvati as the result of his penance (tapas). ॥ 2.1॥

निरन्तरश्रिते सदा कृपारसप्रवाहिनी

विलासिनीतनुर्विभोः पुमाकृतेर्विमोहिनी।

सुधातरङ्गकल्पहासभासुरानना शिवा

पदाब्जलम्बिनो धुनोतु पाप्मनः फलं मम॥ २.२॥

nirantaraśrite sadā kṛpārasapravāhinī

vilāsinītanurvibhoḥ pumākṛtervimohinī ।

sudhātaraṅgakalpahāsabhāsurānanā śivā

padābjalambino dhunotu pāpmanaḥ phalaṁ mama ॥ 2.2॥

She showers her blessings incessantly on people who have taken refuge in her. She assumed an attractive figure for the Purusha form of Shiva. I have taken refuge in her lotus like feet. May Devi, Shive, who has a brilliant face and a smile like waves of nectar, drive away my sins. ॥ 2.2॥

करोति या बिभर्ति या निहन्ति या जगत्त्रयं

समन्ततो विभाति या न दृश्यते क्वचिच्च या।

अतीव गुप्तरूपिणी गुरूपदेशमन्तरा

न शक्यते बुधैश्च बोद्धुमन्धकारिसुन्दरी॥ २.३॥

karoti yā bibharti yā nihanti yā jagattrayaṁ

samantato vibhāti yā na dṛśyate kvacicca yā ।

atīva guptarūpiṇī gurūpadeśamantarā

na śakyate budhaiśca boddhumandhakārisundarī ॥ 2.3॥

Devi Uma, consort of the foe of demon, Andhakasura (darkness-ignorance) is the origin of creation, maintenance and destruction of all three worlds. She shines everywhere but not visible to naked eye. She, who has the most esoteric form, cannot be comprehended even by the wise men in the absence of initiation from their preceptor. ॥ 2.3॥

The vast all-creating, all-sustaining, all-withdrawing, Shakti is not visible to the outer eye. She is concealed, secret in Excelsis. Even the wise, those who have acquired a measure of competence to know cannot see her on their own. It is only the inner eye, which is opened by the initiating touch of the Guru, can perceive the Supreme Power. The grace of the Guru is indispensable to envisage and experience the presence of the Divine Mother. ॥ 2.3॥

महान्धकारबन्धुरस्य भूतसञ्चयस्य या

विनिद्रितस्य सर्वबीजधाम्नि मौनमुद्रिते।

समन्ततो विजृम्भणाय भासनाय चाभवन्

महद्विधाय चेष्टितं ममेयमिष्टदेवता॥ २.४॥

mahāndhakārabandhurasya bhūtasañcayasya yā

vinidritasya sarvabījadhāmni maunamudrite ।

samantato vijṛmbhaṇāya bhāsanāya cābhavan

mahadvidhāya ceṣṭitaṁ mameyamiṣṭadevatā ॥ 2.4॥

Devi Uma awakened all the living creatures for manifestation when they were lying without any activity in deep sleep (laya) in immense darkness in the treasure house of all seeds. Devi who stimulated dynamism in them for undertaking activities is my favorite deity, Uma. ॥ 2.4॥

Devi Uma awakens all of creation that is lying in the state of inactivity (laya). Poet's intention here is to say that his ishtadevata Uma is the Supreme Power as she is not just an illustrious legendary deity Uma who is bound by place and time. ॥ 2.4॥

महेशगर्भतः समस्तभूतबीजकोशतः

किरन्त्यशेषविश्वमप्यपारदिव्यवैभवा।

विचित्रचेष्टयाऽऽद्यया विधूतनाथनिद्रया

जगन्नुता जयत्यसावनादिशक्तिरद्भुता॥ २.५॥

maheśagarbhataḥ samastabhūtabījakośataḥ

kirantyaśeṣaviśvamapyapāradivyavaibhavā ।

vicitraceṣṭayā''dyayā vidhūtanāthanidrayā

jagannutā jayatyasāvanādiśaktiradbhutā ॥ 2.5॥

Devi Uma wakes up her husband from his yogic sleep in the beginning of creation from her mysterious act. She brings out the whole universe from the womb of the Supreme Lord, the seed-bed of all becomings. May that amazing timeless Power, who is praised by all, be victorious. ॥ 2.5॥

Devi's work of creation of universe would not take place if Ishvara were not awakened from his yogic sleep. Shakti's marvelous powers bring all those that are in his womb in seed-form into manifestation. If the Lord is the material cause of the universe, Shakti is the instrumental cause. Hence,

Devi's work of awakening Shiva is the most vital task for the manifestation of the universe. Both are necessary for the world to come into being. ॥ 2.5॥

भवं भणन्ति तान्त्रिकास्त्वदाश्रयं तमव्ययं

समामनन्ति वैदिकाः सदर्चिते सदाह्वयम्।

न कश्चिदर्थभेद एतदाख्ययोर्द्वयोर्भवे-

द्भिदेयमादिमं पदं पुमान्परं नपुंसकम् ॥ २.६॥

bhavaṁ bhaṇanti tāntrikāstvadāśrayaṁ tamavyayaṁ

samāmananti vaidikāḥ sadarcite sadāhvayam ।

na kaścidarthabheda etadākhyayordvayorbhave-

dbhideyamādimaṁ padaṁ pumānparaṁ napuṁsakam ॥ 2.6॥

Devi worshiped by virtuous people, tantrikas calls that eternal Purusha who is under your shelter as 'Bhava'. Vaidikas praise him as 'Sat'. However, there is no difference in meaning between these words. Both these terms 'Bhava' and 'Sat' are identical to give the meaning as 'to be'. However, they differ grammatically in usage; the former is masculine and the latter is neuter in gender. ॥ 2.6॥

स चेद्भवोऽभिधानतो भवान्यसि त्वमव्यये

समीर्यते स सद्यदि त्वमम्ब भण्यसे सती।

न तेऽस्ति भावता न शक्तिरूपिणी हि विद्यसे

न वेद्मि कालिके कथं सतोऽसतश्च भिद्यसे॥ २.७॥

sa cedbhavo'bhidhānato bhavānyasi tvamavyaye

samīryate sa sadyadi tvamamba bhaṇyase satī ।

na te'sti bhāvatā na śaktirūpiṇī hi vidyase

na vedmi kālike kathaṁ sato'sataśca bhidyase ॥ 2.7॥

Oh, Eternal Deity! You are Bhavani, if Shiva is called Bhava. Oh, Mother! You will be called Sati if he is regarded as Sat. You are existence - Sat as well as form of Power (Shakti svarupa). Oh Kalike! I do not know how you can be termed Non-existence (asat) also. ॥ 2.7॥

Poet tells here that he cannot conceive the idea of Devi Uma, the origin of the universe as the asat - Non-existence. ॥ 2.7॥

जगद्विधानकार्यतः पुरा सुरासुरस्तुते

त्वमम्ब जीवितं भवस्यभावमूलवादिनाम्।

विकल्पवर्जिता मतिः प्रबोधमूलवादिनां

रसोऽनपेक्ष उत्तमः प्रमोदमूलवादिनाम्॥ २.८॥

jagadvidhānakāryataḥ purā surāsurastute

tvamamba jīvitaṁ bhavasyabhāvamūlavādinām ।

vikalpavarjitā matiḥ prabodhamūlavādināṁ

raso'napekṣa uttamaḥ pramodamūlavādinām ॥ 2.8॥

Oh, Mother! You were praised by sura and asura forces as well! People, who think 'asat' as the origin of creation, regard you as 'life'. You are the 'Consciousness (chit)' for people who regard Consciousness as the awakening power of creation and you are considered as the very Bliss by people who opine that 'Bliss (ananda)' is the cause of creation of the entire universe. ॥ 2.8॥

Here, the poet elucidates the sat-chit-ananda form of Devi Uma according to different schools of thought. ॥ 2.8॥

भवत्यसावतो भवान्यनादिरन्तवर्जिता

जगन्ति माति नित्यमोरसौ तदभ्युधाय्युमा।

रसात्मिकोश्यतेऽखिलैरसौ ततः शिवोच्यते

परैवमीशितुश्चितिस्त्रिधा बुधैरुदीर्यते॥ २.९॥

bhavatyasāvato bhavānyanādirantavarjitā

jaganti māti nityamorasau tadabhyudhāyyumā ।

rasātmikośyate'khilairasau tataḥ śivocyate

paraivamīśituścitistridhā budhairudīryate ॥ 2.9॥

She is Bhavani because she exists (bhava - to be) eternally in the form of great power 'sat'. Uma has the power to measure the universe created by the letter, 'U' – Shiva. In other words, she is the immeasurable power of Shiva. She is called Shivaa because she is desired by all as the manifestation of rasa, bliss. Three fold powers of Supreme consciousness (para chit) of Ishvara are designated as Bhavani, Uma and Shivaa by learned people. ॥ 2.9॥

The poet has given a unique suggestion that the term AUM is created by reversing the position of letters U and Ma in another context. ॥ 2.9॥

चितिः परैव कामना रसेन केनचिद्युता

चितिः परैव सर्वदाऽप्यनस्त्यजस्य तु क्रिया।

चितिः परैव गोचरावभासिका मतिः स्मृता

त्रितैवमन्यथा चितेश्चिरन्तनैरुदीर्यते॥ २.१०॥

citiḥ paraiva kāmanā rasena kenacidyutā

citiḥ paraiva sarvadā'pyanastyajasya tu kriyā ।

citiḥ paraiva gocarāvabhāsikā matiḥ smṛtā

tritaivamanyathā citeścirantanairudīryate ॥ 2.10॥

The Supreme Chit itself is Desire (will) when it is united with Bliss. The Supreme Chit of the un-manifested is always associated with Action. The Supreme consciousness (chit) itself is called Wisdom that helps to recognize the seen world. Thus wise men have praised Supreme chit of Ishvara as Desire (Will)-Action-Wisdom. ॥ 2.10॥

The Supreme Consciousness gets into Action when associated with Bliss (ananda) with the power of its Will as told in Veda and Upanishads: 'He desired - sokamayata' and 'the entire universe is created by Bliss - aanandeena imaani bhuutaani jaayante'. It becomes the iccha-Shakti, the Desire-Force, which is active both in the universe and in the individual. Indeed, in its manifestation it does undergo several modifications, e.g., vital desire, egoistic impulsion, etc. Whatever these perversions be, at their origin there is this Force of Chit. ॥ 2.10॥

Chit, the consciousness-force of Supreme Being will be vibrant even when the Supreme Existent is not manifested. As told in Nasadiya sukta (Rig: 10.129): 'It is sustained by its own power when there was no air before the creation'. It means, breathing existed in the form of liquid without the aid of air. This Force itself moves into a creative status, becomes the dynamic power of Action. This Power, kriya Shakti, is at the root of all activity – in the macrocosm and in the microcosm. Activity is inherent in the Divine Being. ॥ 2.10॥

The supreme chit that is always associated with action is called mati-wisdom (jnana) which helps to recognize the seen world. The Consciousness, Force of the supreme, functions as a power of cognition, taking account of things in existence, organizing them in understanding. It becomes the jnana-Shakti, which is at the root of all knowledge, both in the universe and in the individual. The faculties of this Knowledge-Power are several, e.g., thought, reason, intuition, etc.

Thus, since ancient times wise people have praised Supreme chit of Ishvara as Will – Action - Wisdom. ॥ 2.10॥

चिकीर्षति प्रभौ ज्वलत्त्वदीयकीलसन्ततेर्-

विकीर्णधूमजालमेतदम्बरस्थलं ततम्।

विसृष्टितः पुराऽसि या शिवप्रभुत्वरूपिणी

पृथक्प्रभुश्च लक्षिताऽसि सा सवित्रि पुष्करे॥ २.११॥

cikīrṣati prabhau jvalattvadīyakīlasantater-

vikīrṇadhūmajālametadambarasthalaṁ tatam ।

visṛṣṭitaḥ purā'si yā śivaprabhutvarūpiṇī

pṛthakprabhuśca lakṣitā'si sā savitri puṣkare ॥ 2.11॥

Oh, Mother! The web of smoke (matter) created by your burning flames had already filled the entire sky when Lord wanted to create you. You are found as the independent power that existed before creation and is now seen as another form of power of Shiva. ॥ 2.11॥

Shakti existed as an inseparable form of Purusha before creation and she manifested as a distinct form after the creation. However, she is the supreme Power. ॥ 2.11॥

पुनर्विपाकतो घनीभवद्भिरक्षिगोचरै-

स्ततस्ततः समुज्ज्वलैः खसूक्ष्मरेणुगोलकैः।

अजाण्डवृक्षकोटिकन्दबृन्दवद्व्यधाः पुरा

महेशदृष्टिमय्युमेऽम्ब मण्डलानि भास्वताम्॥ २.१२॥

punarvipākato ghanībhavadbhirakṣigocarai-

statastataḥ samujjvalaiḥ khasūkṣmareṇugolakaiḥ ।

ajāṇḍavṛkṣakoṭikandabṛndavadvyadhāḥ purā

maheśadṛṣṭimayyume'mba maṇḍalāni bhāsvatām ॥ 2.12॥

Oh Uma! Who has the vision of Shiva, as told earlier, smoke like subtle matter turns into solid and visible dazzling spheres of small circles (atoms) resembling the roots of different trees (worlds) of the Universe. Oh, Mother! They form various astral systems (mandalas) starting with Nakshatramandala (constellations and galaxies). ॥ 2.12॥

The poet describes the system of creation starting with the solar system here. Sun who is the source of each solar system encircled by a number of planets is like the root of a tree in the universe. The term 'drishti - vision' is described as the 'root cause' of creation of the universe. Therefore, here Devi, addressed as 'the vision of Shiva' refers to the power of tapas of Shiva. Upanishads have also described 'seeing' as the 'primal cause' of creation. ॥ 2.12॥

तपोऽग्निधूमजालके भवन्ति तैजसाणवो

भवन्ति जीवनाणवो भवन्ति पार्थिवाणवः।

क्रमेण तद्विसृष्टिरीशशक्तिपाकवैभवे

सहस्रभानुमन्डलं तु गोचरादि गृह्यताम्॥ २.१३॥

tapo'gnidhūmajālake bhavanti taijasāṇavo

bhavanti jīvanāṇavo bhavanti pārthivāṇavaḥ ।

krameṇa tadvisṛṣṭirīśaśaktipākavaibhave

sahasrabhānumanḍalaṁ tu gocarādi gṛhyatām ॥ 2.13॥

Atoms of radiant energy are formed in the web of smoke from the fire of tapas in the sky. Then the atoms of water and earth are formed. All these are formed in the splendid power of Shiva. The Sun who has thousand rays should be regarded as the origin of all visible forms. ॥ 2.13॥

मयूखमालिमण्डले निधाय पादमुग्रया

मयूखशक्तिरूपया त्वयाऽम्ब चेष्टमानया।

खकोशतः समाहृतैः पुनस्त्रिरूपरेणुभिर्-

व्यधायि मङ्गलादिभिः सह ग्रहैरियं मही॥ २.१४॥

mayūkhamālimaṇḍale nidhāya pādamugrayā

mayūkhaśaktirūpayā tvayā'mba ceṣṭamānayā ।

khakośataḥ samāhṛtaiḥ punastrirūpareṇubhir-

vyadhāyi maṅgalādibhiḥ saha grahairiyaṁ mahī ॥ 2.14॥

Oh, Mother! One foot was kept fiercely on the solar system by you, who is of the form of rays of radiant energy, when creation had started. Later you created this earth along with planet Mars etc. with three types of matters from the sky. ॥ 2.14॥

Creation of different planets is suggested by the act of Devi keeping her foot on solar system. This is the starting point of creation of different stellar systems and galaxies. ॥ 2.14॥

विसर्जनेन भूयसाऽपि देव्यतृप्तयेयता

विचेष्टितं विलक्षणं पुनर्व्यधीयत त्वया।

इहान्तरे वसुन्धरामयूखमालिबिम्बयोर्-

अमुष्य कर्मणः सवित्रि चन्द्रमन्डलं फलम्॥ २.१५॥

visarjanena bhūyasā'pi devyatṛptayeyatā

viceṣṭitaṁ vilakṣaṇaṁ punarvyadhīyata tvayā ।

ihāntare vasundharāmayūkhamālibimbayor-

amuṣya karmaṇaḥ savitri candramaṇḍalaṁ phalam ॥ 2.15॥

Oh Devi! You were not satisfied after doing this great work and started to do some more amazing work. Mother, the result of your work is the Orb of the moon (Chandramandala) which is created in between the Earth and the Sun. ॥ 2.15॥

Creation of Moon in between the Sun and Earth is a wonderful act of Devi. ॥ 2.15॥

वधूपुमाकृती ततो बभूवथुर्युवां शिवे

त्वमीश्वरश्च लीलया विहर्तुमत्र विष्टपे।

अहो प्रभुं नभस्तनुं त्वदीयगर्भसम्भवा-

ङ्गणन्ति कालि तत्र चित्रभाषणास्त्वदात्मजम्॥ २.१६॥

vadhūpumākṛtī tato babhūvathuryuvāṁ śive

tvamīśvaraśca līlayā vihartumatra viṣṭape ।

aho prabhuṁ nabhastanuṁ tvadīyagarbhasambhavā-

dbhaṇanti kāli tatra citrabhāṣaṇāstvadātmajam ॥ 2.16॥

Oh Shive! You and Ishvara assumed masculine and feminine forms in this world playfully. Then again, Oh Kali ! There is a peculiar saying that the Lord who is in the form of sky is regarded as your progeny because he has taken birth in your womb. ॥ 2.16॥

Ishvara took the form of golden masculine form within the solar system (Aditya mandala) from Devi's womb. That Purusha is called Aditya because he is Aditi's son and Shakti is also called Aditi. This becomes clear in the next verse. Here the term 'form' (akara) to be taken as divine esoteric form and not as a human form with hands and legs. ॥ 2.16॥

पुमानथो स बिम्बतो हिरण्मयो दिवाकरे

धियाऽपि नैव केवलं हिरण्मयेन वर्ष्मणा।

इदं तु कार्यरूपमन्यदुच्यते बुधैः प्रभो-

रिहान्तरे नृणां पुनर्वपुस्तदम्ब बिम्बितम्॥ २.१७॥

pumānatho sa bimbato hiraṇmayo divākare

dhiyā'pi naiva kevalaṁ hiraṇmayena varṣmaṇā ।

idaṁ tu kāryarūpamanyaducyate budhaiḥ prabho-

rihāntare nṛṇāṁ punarvapustadamba bimbitam ॥ 2.17॥

Masculine form, Purusha revealed in that golden Sun, has not only golden complexion but also golden (knowledgeable) intellect. Wise people regard this as another dynamic form of Lord. Mother, yet another form is reflected here in the hearts of people. ॥ 2.17॥

Radiant form of golden Purusha, Shiva has taken the form in the hearts of people. It is a reflection and not actual matter. The term golden in complexion suggests the divine form and golden intellect suggests the knowledge. Another form is explained in the next verse. ॥ 2.17॥

स्वयं च काञ्चनप्रकाशवर्ष्मणा प्रभाकरे

तथाऽन्तरे नृणां च तस्य बिम्बिताऽसि सन्निधौ।

रसस्य देवताऽसि देवि पुष्करे दिवाकरे

मयूखदेवताऽसि भोगदेवताऽसि देहिषु॥ २.१८॥

svayaṁ ca kāñcanaprakāśavarṣmaṇā prabhākare

tathā'ntare nṛṇāṁ ca tasya bimbitā'si sannidhau ।

rasasya devatā'si devi puṣkare divākare

mayūkhadevatā'si bhogadevatā'si dehiṣu ॥ 2.18॥

Oh Devi! You are revealed in the form of golden radiance in the Sun and reflected as the light of knowledge in the hearts of people. You are the Goddess of bliss (rasa) in Antariksha between Earth and the Sun. You are the Goddess of rays in the Sun and you are the Goddess of enjoyment in people. ॥ 2.18॥

She is the Goddess of sunrays because she is the originator of light that is the source of life in this earth. She is the Deity of enjoyment, which represents her power of Agni (bhoktritva), and her revelation as bliss (rasa) indicates power of Soma (bhoga).

[Somo va annam Agnirannada – Brahmana] ॥ 2.18॥

विसर्जनेन भूयसा नभस्यमुत्र भास्करे

महीषु चाम्बिके युवां विधाय देहिनो बहून्।

क्षितेः सुधाकरं गतान् पितॄन् विनेतुमव्यये

तनू च तत्र बभ्रथुः प्रपञ्चराज्ञि मायया॥ २.१९॥

visarjanena bhūyasā nabhasyamutra bhāskare

mahīṣu cāmbike yuvāṁ vidhāya dehino bahūn ।

kṣiteḥ sudhākaraṁ gatān pitṝn vinetumavyaye

tanū ca tatra babhrathuḥ prapañcarājñi māyayā ॥ 2.19॥

Oh Ambike! You both have done enormous creation in the world of Sun, mid world and on Earth. Oh, eternal queen of the worlds you both assume different forms playfully to lead Pitris who go to the world of Moon. ॥ 2.19॥

Abode of Devi along with Ishvara in three worlds viz., Manushyaloka-Pitriloka-Devalokas is mentioned here. ॥ 2.19॥

नभोऽन्तरे हिरण्मयं विभुं प्रचक्षते हरं

दिनेशबिम्बबिम्बितं भणन्ति पङ्कजासनम्।

इहास्मदन्तरालयं वदन्ति विष्णुमच्युतं

सवित्रि जन्मिनामियं त्रिमूर्तिवादिधोरणि॥ २.२०॥

nabho'ntare hiraṇmayaṁ vibhuṁ pracakṣate haraṁ

dineśabimbabimbitaṁ bhaṇanti paṅkajāsanam ।

ihāsmadantarālayaṁ vadanti viṣṇumacyutaṁ

savitri janmināmiyaṁ trimūrtivādidhoraṇi ॥ 2.20॥

Oh, Mother! Lord with golden complexion revealed in mid world, Antariksha is regarded as Hara, revealed in the Sun is called Brahma and the Lord who is within us, is termed as Vishnu by people who propagate the concept of three forms (trimurti). ॥ 2.20॥

Purusha presiding in the three lokas viz., Bhuhu, Bhuvaha and Svaha is described here according to the pouranikas who put forward the concept of three forms (trimurti) as described in legends. ॥ 2.20॥

नभोऽन्तरे प्रचक्षते हिरण्मयाङ्गमीश्वरं

दिनेशबिम्बपूरुषं हिरण्यगर्भमाख्यया।

विराजमानमक्षरं विराजमन्तरे नृणां

सवित्रि तत्त्ववेदिनामियं तु नामकल्पना॥ २.२१॥

nabho'ntare pracakṣate hiraṇmayāṅgamīśvaraṁ

dineśabimbapūruṣaṁ hiraṇyagarbhamākhyayā ।

virājamānamakṣaraṁ virājamantare nṛṇāṁ

savitri tattvavedināmiyaṁ tu nāmakalpanā ॥ 2.21॥

Oh, Mother! Vedantins have conceived different terminology. The golden form revealed in the sky is Ishvara. Purusha reflected in the Sun (solar system) is Hiranyagarbha and the divine form shining in the hearts of people is Akshara Purusha, Super form (viraja). ॥ 2.21॥

हिरण्मयाङ्गमम्बरे वदन्ति सोममम्बिके

दिवाकरस्य मण्डले तु बिम्बितं पुरन्दरम्।

शरीरिणामिहान्तरेऽग्निमालपन्ति भासुरं

चिरन्तनोक्तिदर्शिनामियं शिवे प्रणालिका॥ २.२२॥

hiraṇmayāṅgamambare vadanti somamambike

divākarasya maṇḍale tu bimbitaṁ purandaram ।

śarīriṇāmihāntare'gnimālapanti bhāsuraṁ

cirantanoktidarśināmiyaṁ śive praṇālikā ॥ 2.22॥

Oh Ambike! According to the concept of old system of Vaidikas, visionaries of Mantras, golden Purusha who is in the sky is called Soma. He is regarded as Purandhara (Indra) when he is reflected amidst solar system. Oh Shive! One who is shining in the hearts of people on Earth is called Agni by them. ॥ 2.22॥

सरोरुहाक्षवाग्वधूमनोहरौ तु पूर्वव-

त्सुधांशुबिम्बपूरुषस्तु रुद्रसंज्ञकः शिवे।

हिरण्मयोऽन्तरिक्षजात ईश्वरः सदाशिवः

सदेव वस्तु काञ्चनाङ्गि पञ्चमूर्तिवादिनाम्॥ २.२३॥

saroruhākṣavāgvadhūmanoharau tu pūrvava-

tsudhāṁśubimbapūruṣastu rudrasaṁjñakaḥ śive ।

hiraṇmayo'ntarikṣajāta īśvaraḥ sadāśivaḥ

sadeva vastu kāñcanāṅgi pañcamūrtivādinām ॥ 2.23॥

Oh Golden Deity! As told earlier, the Lord who is in the Sun's abode is Sarasvati's consort Brahma, the Creator and lotus eyed Vishnu is in our hearts. Oh Shive! the Lord who is revealed in Soma is Rudra, the golden purusha Ishvara who took birth in mid world (antariksha) is Maheshvara and all-pervading lord Parabrahma is Sadashiva. These are the forms according to the tenet of five forms of the lord (pañcamūrtivādins). ॥ 2.23॥

The tenets of Shaiva and Shaaktas consider Brahma, Vishnu, Rudra, Maheshvara and sadhashiva as five forms of the Lord. ॥ 2.23॥

प्रभोः प्रमाऽऽदितस्ततः प्रमावती स्वयं पृथग्

विहायसा शरीरिणी प्रभौ ततो हिरण्मये

हिरण्मयाङ्गनाकृतिर्नभोऽन्तरे च भास्करे

तथाऽन्तरेषु देहिनां महेश्वरी जयत्युमा॥ २.२४॥

prabhoḥ pramā''ditastataḥ pramāvatī svayaṁ pṛthag

vihāyasā śarīriṇī prabhau tato hiraṇmaye

hiraṇmayāṅganākṛtirnabho'ntare ca bhāskare

tathā'ntareṣu dehināṁ maheśvarī jayatyumā ॥ 2.24॥

In the beginning she was the Consciousness (chit pramā') of the lord and then as a second form she herself was the Universal consciousness. Her third form was the sky, Daksha. The fourth one is in the space enclosing three planes viz.,Bhu, Bhuvaha and Swaha-the earth, mid region and the heavens. Her fifth form is golden form in the Sun and Uma is shining in the hearts of people as Maheshvari, in her sixth form. ॥ 2.24॥

Six manifestations of Devi Uma, the three forms before creation and the three after are described here. ॥ 2.24॥

मदीयमम्बिकाऽखिलस्य विष्टपस्य दुष्टधी-

दविष्ठपादपङ्कजा धुनोतु कष्टजालकम्।

इमे च कोमलैः पदैरमूल्यतल्पशालिन-

स्तदीयमञ्चरूपतां भजन्तु पञ्चचामराः॥ २.२५॥ ५०

madīyamambikā'khilasya viṣṭapasya duṣṭadhī-

daviṣṭhapādapaṅkajā dhunotu kaṣṭajālakam ।

ime ca komalaiḥ padairamūlyatalpaśālina-

stadīyamañcarūpatāṁ bhajantu pañcacāmarāḥ ॥ 2.25॥ 50

May the mother of all the worlds whose lotus feet are not attainable to wicked people eradicate my difficulties. May these precious words woven in panchachamara meter serve as a delicate comforting bed for her. ॥ 2.25॥

The poet has used the term 'shayya - bed' to suggest that his composition is woven with soft words with simple letters. Devi's joyful companionship with her beloved is suggested by the term Panchachamara. ॥ 2.25॥

तृतीयः स्तबकः - tṛtīyaḥ stabakaḥ - 3rd Stabaka

तनुमध्यावृत्तम् - tanumadhyāvṛttam - Tanumadhya meter

सशरीरायाश्च साधनम् - saśarīrāyāśca sādhanam – contrivances of Devi in her corporal form.

Whether corporal forms of Shiva and Shakti exist or not is discussed in this stabaka and it is established that they have playfully taken corporal forms.

शुभ्रस्मितलेशो मातुर्मरुतान्नः।

अन्तस्तिमिराणामन्तं विदधातु॥ ३.१॥

śubhrasmitaleśo māturmarutānnaḥ ।

antastimirāṇāmantaṁ vidadhātu ॥ 3.1॥

May the pure smile of the Mother of Marut gods put an end to our inner darkness, various kinds of ignorance. ॥ 3.1॥

Parameshvara is known as Indra who is the father of Maruts. Shive is Indrani, Shachi, the power of Indra. ॥ 3.1॥

आद्यौ भुवनानां मातापितरौ तौ।

देवासुरमर्त्यैर्वन्द्याववविनिन्द्यौ॥ ३.२॥

ādyau bhuvanānāṁ mātāpitarau tau ।

devāsuramartyairvandyāvavinindyau ॥ 3.2॥

Shakti and Shiva are the Mother and Father of all the worlds since the creation of the universe. They are devoid of any blemish (of worldly matters) and are worshiped by gods, demons, and men. ॥ 3.2॥

ब्रूते पृथगेकस्तौ विग्रहवन्तौ।

आहैकशरीरं द्वन्द्वं कविरन्यः॥ ३.३॥

brūte pṛthagekastau vigrahavantau ।

āhaikaśarīraṁ dvandvaṁ kaviranyaḥ ॥ 3.3॥

Two different opinions about Shiva and Shakti pose an enigma. They are two distinct forms according to some and they have merged into one entity according to another view. ॥ 3.3॥

शक्तिं तनुशून्यामीशं च पुमांसम्।

वक्ति प्रमदायां सन्देहयुतोऽन्यः॥ ३.४॥

śaktiṁ tanuśūnyāmīśaṁ ca pumāṁsam ।

vakti pramadāyāṁ sandehayuto'nyaḥ ॥ 3.4॥

Some skeptics think that only Ishvara has masculine form and Shakti has no distinct entity at all. ॥ 3.4॥

ईशं च तमेके सन्मात्रमुशन्ति।

ब्रह्मैकमथान्ये गायन्ति न शक्तिम्॥ ३.५॥

īśaṁ ca tameke sanmātramuśanti ।

brahmaikamathānye gāyanti na śaktim ॥ 3.5॥

Only Ishvara is regarded as sat svarupa, Existence by some. Others describe Ishvara as single Supreme entity, Brahman and not Shakti. ॥ 3.5॥

Upanishads praise almighty as only Brahman – 'eekamevadhvitiiyam Brahma...' ॥ 3.5॥

केचित्तनुहीनं प्रज्ञायुतमीशम्।

शक्तिं विदुरस्य प्रज्ञामविकुण्ठाम्॥ ३.६॥

kecittanuhīnaṁ prajñāyutamīśam ।

śaktiṁ vidurasya prajñāmavikuṇṭhām ॥ 3.6॥

Some people think Ishvara is formless but united with transcendental wisdom and Shakti is regarded by them as His invincible wisdom. ॥ 3.6॥

उक्तं दधतस्तैः केचित् पुनराहुः।

मायातनुबन्धं नाथस्य न शक्तेः॥ ३.७॥

uktaṁ dadhatastaiḥ kecit punarāhuḥ ।

māyātanubandhaṁ nāthasya na śakteḥ ॥ 3.7॥

Pundits with such opinion (as earlier) further say that Ishvara takes playful form by his own will and there is no role of Shakti in divine play. ॥ 3.7॥

नित्यं सशरीरौ येषां पितरौ तौ।

एकोऽप्यथवा तान् प्रत्याह निसर्गः॥ ३.८॥

nityaṁ saśarīrau yeṣāṁ pitarau tau ।

eko'pyathavā tān pratyāha nisargaḥ ॥ 3.8॥

Convictions like either only Ishvara or both Ishvara and Parvati to have physical forms eternally in this world are proved wrong by the nature. ॥ 3.8॥

Nature proves them wrong since no one can have an everlasting physical body in this world.

मातापितरौ यत् तावेकशरीरौ।

चित्रप्रथनार्था सा काचन लीला॥ ३.९॥

mātāpitarau yat tāvekaśarīrau ।

citraprathanārthā sā kācana līlā ॥ 3.9॥

The divine play of Shiva and Shakti to show their oneness in a single form is wonderful. ॥ 3.9॥

सन्मात्रकथानां कार्ये मनुजादौ

धीस्वान्तविकासः स्यात्कारणहीनः॥ ३.१०॥

sanmātrakathānāṁ kārye manujādau

dhīsvāntavikāsaḥ syātkāraṇahīnaḥ ॥ 3.10॥

Evolution of intelligence and mind would be rendered futile when people contend that only 'Sat (Brahman)' is the origin of the creation of species like humans. ॥ 3.10॥

अद्वैतिभिरन्या मायाऽऽश्रयणीया।

शक्तेरतिरिक्ता सा किं किमु वादैः॥ ३.११॥

advaitibhiranyā māyā''śrayaṇīyā ।

śakteratiriktā sā kiṁ kimu vādaiḥ ॥ 3.11॥

Proponents of advaita philosophy take shelter under the idea that Maya is the motivation for creation. However, is not that power nothing but Shakti? ॥ 3.11॥

न स्यात् पृथगात्मा शक्तेः किमुपाधेः।

चक्षुः श्रितचित्तेर्विश्वाकृतिता वा॥ ३.१२॥

na syāt pṛthagātmā śakteḥ kimupādheḥ ।

cakṣuḥ śritacitterviśvākṛtitā vā ॥ 3.12॥

Does not Shakti have a separate identity? She is the very consciousness, which is distinct from the universe. Though Atman is all-pervading, it becomes limited when united with adjuncts. ॥ 3.12॥

एकान्तविदेहौ तौ चेदतिसूक्ष्मौ।

लीलातनुबन्धाशक्तावभिधेयौ॥ ३.१३॥

ekāntavidehau tau cedatisūkṣmau ।

līlātanubandhāśaktāvabhidheyau ॥ 3.13॥

If they (Shiva and Shakti) were very subtle and formless, they would not be capable of taking playful forms at their will. ॥ 3.13॥

It has to be concluded that Shiva and Shakti are not capable of taking corporal forms at their will if we think that they are very subtle and aloof from all. However, it is not so. They have equal power to assume form and to discard it. Otherwise, they would not be omnipotent. ॥ 3.13॥

भक्ताननुगृह्णन् दिव्याद्भुतलीलः।

तद्विग्रहबन्धो बोध्यो लसदर्थः॥ ३.१४॥

bhaktānanugṛhṇan divyādbhutalīlaḥ ।

tadvigrahabandho bodhyo lasadarthaḥ ॥ 3.14॥

The glorious divine assumption of form at their will for the purpose of blessing their devotees is marvelous in play. It is full of sparkling meaning. ॥ 3.14॥

What is the motivation for them to take physical form? They have assumed physical form in order to make itself more accessible to those who seek for it in devotion. The human mind finds it difficult to have love and attraction for something intangible, impersonal. It finds easier to approach towards and focus its attention on a concrete physical form. Each form assumed by the Divine has its own significance; it is relevant to the truth embodied in it. They being omnipotent, have all the control. ॥ 3.14॥

स्त्रीत्वं यदि नेष्टं पुंस्त्वं कुत इष्टम्।

ना वा किमु नारी न स्यादनुमेया॥ ३.१५॥

strītvaṁ yadi neṣṭaṁ puṁstvaṁ kuta iṣṭam ।

nā vā kimu nārī na syādanumeyā ॥ 3.15॥

When feminine form of Godhead is not aspired, masculine form is not accepted as well. The same principle should be applied for both. Why feminine form is not conceivable like male form is conceived? ॥ 3.15॥

तस्मात् पितरौ तौ वाच्यौ मतिमन्तौ।

सूक्ष्मावपि भूयो लीलातनुमन्तौ॥ ३.१६॥

tasmāt pitarau tau vācyau matimantau ।

sūkṣmāvapi bhūyo līlātanumantau ॥ 3.16॥

Therefore, it should be clearly understood that the wise divine couple assume corporal forms playfully despite they being infinitesimal. ॥ 3.16॥

नास्मत्तनुवत्ते शक्तीश्वरमूर्ती।

एकाऽमृतरूपा त्वन्या प्रणवात्मा॥ ३.१७॥

nāsmattanuvatte śaktīśvaramūrtī ।

ekā'mṛtarūpā tvanyā praṇavātmā ॥ 3.17॥

The forms of Shakti and Ishvara are not like those of ours. While Devi Uma is nectar Incarnate, Ishvara is Pranava, embodied with knowledge and primordial sound (Omkara). ॥ 3.17॥

दिव्यं घनतेजः कुर्वद् ध्वनिमन्तः।

सम्पश्यदशेषं मूर्तिः प्रणवात्मा॥ ३.१८॥

divyaṁ ghanatejaḥ kurvad dhvanimantaḥ ।

sampaśyadaśeṣaṁ mūrtiḥ praṇavātmā ॥ 3.18॥

The divine Light, witness consciousness of the entire universe, creating sound (nada) in everything is the Pranava form, Shiva. ॥ 3.18॥

Pranavaatma Ishvara is the resplendent divine Light that is present in the entire universe in a very minute form creating imperceptible sound. ॥ 3.18॥

दिव्यो घनसोमः स्यंदन् रसमन्तः।

भुञ्जन् भुवनौघं पीयूषशरीरम्॥ ३.१९॥

divyo ghanasomaḥ syaṁdan rasamantaḥ ।

bhuñjan bhuvanaughaṁ pīyūṣaśarīram ॥ 3.19॥

The divine figure of nectar, Shakti enjoys the internal shower of bliss of Soma in the universe. ॥ 3.19॥

Pavamana Soma is praised as having the form of nectar, amritatma in Veda. ॥ 3.19॥

बोधोऽनवलम्बो दिव्यं खलु तेजः।

मोदः परिशुद्धो दिव्यः खलु सोमः॥ ३.२०॥

bodho'navalambo divyaṁ khalu tejaḥ ।

modaḥ pariśuddho divyaḥ khalu somaḥ ॥ 3.20॥

Knowledge that is unconditional and unlimited is the divine Light and pure happiness is indeed Soma. ॥ 3.20॥

Principle behind the two forms of Light and Nectar, Pranava and Soma are told here. Happiness that does not depend upon any external object is considered as pure happiness. ॥ 3.20॥

सोमांशमहोंशौ यातो घनभावम्।

पित्रोर्भुवनानां सङ्कल्पमहिम्ना॥ ३.२१॥

somāṁśamahoṁśau yāto ghanabhāvam ।

pitrorbhuvanānāṁ saṅkalpamahimnā ॥ 3.21॥

The parts of Soma and Mahat turned into solid forms by the glorious power of will of father and mother of the universe. ॥ 3.21॥

Solid form of Soma is the Moon and solid form of Mahat is the Sun. ॥ 3.21॥

आराधयसीशं तं चिन्मयकायम्।

आनन्दमयाङ्गी त्वम् देवि किलेयम्॥ ३.२२॥

ārādhayasīśaṁ taṁ cinmayakāyam ।

ānandamayāṅgī tvam devi kileyam ॥ 3.21॥

Oh Devi! You are worshipping Ishvara with the form of consciousness. You are indeed endowed with the form of Bliss. ॥ 3.21॥

You worship Shiva with the offering of your blissful form to him. ॥ 3.21॥

दिव्यं तव कायं दिव्ये तव वस्त्रे।

दिव्यानि तवाम्ब स्वर्णाभरणानि॥ ३.२३॥

divyaṁ tava kāyaṁ divye tava vastre ।

divyāni tavāmba svarṇābharaṇāni ॥ 3.23॥

Oh, Mother! Your figure is divine, your garments and gold ornaments are indeed divine. ॥ 3.23॥

Golden color implies divinity. ॥ 3.23॥

यद्देवि विलोक्याऽस्यप्राकृतकाया।

युक्तीः समतीता सेयं तव माया॥ ३.२४॥

yaddevi vilokyā'syaprākṛtakāyā ।

yuktīḥ samatītā seyaṁ tava māyā ॥ 3.24॥

Oh Devi! Your inexplicable Maya has made it possible to view your divine form. ॥ 3.24॥

नव्यास्तनुमध्याः प्रत्नां तनुमध्याम्।

विद्वत्सदसीमाः सम्यक्प्रथयन्तु॥ ३.२५॥ ७५

navyāstanumadhyāḥ pratnāṁ tanumadhyām ।

vidvatsadasīmāḥ samyakprathayantu ॥ 3.25॥ 75

May these new verses composed in Tanumadhya meter bring out the glory of Uma! The eternal lady (tanumadhya) is in the assembly of wise people. ॥ 3.25॥

The poet aspires that his composition would help getting the proper knowledge and eradicates misunderstandings about Uma among wise people. ॥ 3.25 ॥

चतुर्थः स्तबकः- caturthaḥ stabakaḥ - 4th Stabaka

गीतिवृत्तम् - gītivṛttam - Giti meter

आध्यात्मिकविभूतयः - ādhyātmikavibhūtayaḥ - Spiritual glory

Devi Uma's divine manifestation as Kundalini power is eulogized in this Stabaka.

अमृतांशुबिंबसाराद् भूयोऽपि विनिर्गतो भृशं सूक्ष्मः।

सारो गौरीवदनाद् दरहासो हरतु दुःखजालं नः॥ ४.१॥

amṛtāṁśubiṁbasārād bhūyo'pi vinirgato bhṛśaṁ sūkṣmaḥ ।

sāro gaurīvadanād darahāso haratu duḥkhajālaṁ naḥ ॥ 4.1॥

May the gentlest smile of Gauri more blissful than the delightful moonlight obliterate our sorrows. ॥ 4.1॥

कुलकुण्डे प्राणुवन्ती चेतन्ती हृदि समस्तजन्तूनाम्।

मूर्धनि विचिन्तयन्ती मृत्युञ्जयमहिषि विजयते भवती॥ ४.२॥

kulakuṇḍe prāṇuvantī cetantī hṛdi samastajantūnām ।

mūrdhani vicintayantī mṛtyuñjayamahiṣi vijayate bhavatī ॥ 4.2॥

Oh, Queen of Mrityunjaya! Conqueror of death, you are reigning by creating vibrations (sound) in basal center (muladhara chakra-kulakunda), awakening consciousness in the hearts of all creatures, and inspiring thinking in the head. ॥ 4.2॥

Maha Shakti stations herself within our physical body at different levels in muladhara (basal center), hridaya (heart), and mastaka (head) as Vagruupaa, Chittiruupaa, and Manoruupaa. She carries out different vital functions viz., speech as Paravak in basal center, as the self-aware consciousness in the heart and she lives in the head in the form of various faculties of mind as thought, understanding etc. The term, Mrityunjayamahishi suggests that Shakti is the nectar (amrita) form of Ishvara, conqueror *of death. Ancient seers recognize four derivations of speech (vak) viz., paraa, pashyantii, madhyama and vaikharii of which the human word is the last one, vaikharii.* ॥ 4.2॥

तेजोजलान्नसारैस्त्रयोऽणवो मूलहृदयमस्तेषु

पाकात्ते निष्पन्नास्त्रैलोक्यव्यापिकेऽम्बा देहवताम्॥ ४.३॥

tejojalānnasāraistrayo'ṇavo mūlahṛdayamasteṣu

pākātte niṣpannāstrailokyavyāpike'mbā dehavatām ॥ 4.3॥

Oh Mother of all living beings! You are indeed pervading all the three worlds. Three basic elements (atoms), essence of fire, water, and food are formed by your power in basal center, heart, and brain. ॥ 4.3॥

Subtle form of atom of Speech formed by the essence of fire is in basal center, muladhara. Vital force, Prana formed by the essence of water is in the heart lotus, Anahata chakra and the Mind is in the brain (head) that is formed by the essence of food. Chandogya says, Mind is annamaya (food), Praana is aapomaya (water), and Speech is tejomaya (fire). ॥ 4.3॥

पूर्णे शरीरशिल्पे द्वारेण ब्रह्मरन्ध्रसंज्ञेन।

नाडीपथेन गत्वा तैजसमणुमाविशास्यमेयबले॥ ४.४॥

pūrṇe śarīraśilpe dvāreṇa brahmarandhrasaṁjñena ।

nāḍīpathena gatvā taijasamaṇumāviśasyameyabale ॥ 4.4॥

Oh Devi of immeasurable strength! You enter the physical body after its completion through Brahmarandhra and occupy the Fire - element (muladhara) passing through the nervous system (nadi chakra). ॥ 4.4॥

Divine Mother, Uma fashions the amazing and intricate structure of the human body in her boundless strength. Then she enters into it with her immense power through the subtle-opening at the crown of the head known as Brahmarandhra. Then, she passes through the subtle nerve channel that runs centrally (madhyanadi – Sushumna) in the nervous system from the head to the base of the spine, proceeds to her station in the Fire principle, muladhara, in the para vak, the supreme speech that is latent there. ॥ 4.4॥

अंशेनाविश्यादौ यासि पुनस्तं ततश्च निर्यासि।

मार्गाभ्यां द्वाभ्यां त्वं नाड्याः पश्चात् पुरश्च सिद्धाभ्याम्॥ ४.५॥

aṁśenāviśyādau yāsi punastaṁ tataśca niryāsi ।

mārgābhyāṁ dvābhyāṁ tvaṁ nāḍyāḥ paścāt puraśca siddhābhyām ॥ 4.5॥

In the beginning, you enter basal center (muladhara) with one fraction of your power and come out of it. Then, you enter again through another approach. Thus, you enter and leave the physical body through both anterior and posterior gates (randhra) of nervous system (nadi chakra) that is already formed in a physical body. ॥ 4.5॥

Downward movement of Shakti through brahmarandhra - head until muladhara and her reverse journey starting from muladhara to brahmarandhra is described here. ॥ 4.5॥

यातायातविहारे मातस्तस्मिन् भवत्युपाधिस्ते

आरभ्य मस्तकस्थलमामूलाधारमस्थिपञ्जरिका॥ ४.६॥

yātāyātavihāre mātastasmin bhavatyupādhiste

ārabhya mastakasthalamāmūlādhāramasthipañjarikā ॥ 4.6॥

Oh, Mother! Skeleton of the human body is the substratum for your playful journey from head (mastaka) to basal center (muladhara) and from there to mastaka again. ॥ 4.6॥

नृतनुषु विहरन्तीं त्वाम् उपाधिवीणाकृतेर्जगन्मातः।

सादृश्यात् कुण्डलिनीं परोक्षवादप्रियाः प्रभाषन्ते॥ ४.७॥

nṛtanuṣu viharantīṁ tvām upādhivīṇākṛterjaganmātaḥ ।

sādṛśyāt kuṇḍalinīṁ parokṣavādapriyāḥ prabhāṣante ॥ 4.7॥

Oh, Mother! Some people observe you symbolically as kundalini moving on the Veena. The framework of bones on which you are moving is called Veena, string instrument because of its shape. ॥ 4.7॥

The substratum for the movement of Kundalini power is compared with Veena as well as serpent (kundalini). It is believed that that Kulakunda (kundalini) the power in muladhara will be normally asleep. It moves upward being awakened by the power of yoga and enters sahasrara in the head. It is also believed that kundalini power appears like a serpent that sleeps in curled up form, and stretches its body to a great length when awakened. Anandalahari also has a similar reference. ॥ 4.7॥

नभसः शीर्षद्वारा प्रवहन्तीं य इह विग्रहे शक्तिम्।

अनुसन्दधाति नित्यं कृतिनस्तस्येतरैरलं योगैः॥ ४.८॥

nabhasaḥ śīrṣadvārā pravahantīṁ ya iha vigrahe śaktim ।

anusandadhāti nityaṁ kṛtinastasyetarairalaṁ yogaiḥ ॥ 4.8॥

There is no necessity of following any other yogic practice for a seer who can witness the Shakti flowing constantly from sky into the physical body through the head. ॥ 4.8॥

The divine Shakti, power of consciousness flows from Akasha into the purified body through the center in the head, the Brahmarandhra. The seeker has to be attentive to it and follow its course with his awareness. There is no break in this inflow and equally there can be no interruption of its conscious reception in the being. The descent touches deeper and deeper levels in the being in its flow and a conscious canalizing of it makes it pervasive. This constant vigilance, pursuit and reception of the pouring Shakti eventually leads to a conscious oneness with the Divine Power, making other forms of Yoga unnecessary. ॥ 4.8॥

सर्वेषु विशसि तुल्यं निर्गच्छसि तुल्यमम्ब भुवनानाम्।

ज्ञाता चेदसि शक्त्यै न ज्ञाता चेद्भवस्यहङ्कृत्यै॥ ४.९॥

sarveṣu viśasi tulyaṁ nirgacchasi tulyamamba bhuvanānām ।

jñātā cedasi śaktyai na jñātā cedbhavasyahaṅkṛtyai ॥ 4.9॥

Oh Mother of all worlds! You enter and leave everyone with the same intensity as life force. The seer who is aware of your activities will be blessed wherein egoism will flourish in those who are ignorant about your movement. ॥ 4.9॥

The Divine Shakti, the supreme creator, enters into all her creatures and goes out of them alike. Only a few people are conscious of Devi's movement in their body. They receive strength and support from her

action and achieve progress in their spiritual pursuit. Those who are not aware are immersed in worldly matters being stuck in the path of ego. ॥ 4.9॥

अवतरणं ध्यातं चेद् आरोहणमद्भुतं भवेच्छक्तेः।

यस्मिन्निदं शरीरं भवति महद्वैद्युताग्नियन्त्रमिव॥ ४.१०॥

avataraṇaṁ dhyātaṁ ced ārohaṇamadbhutaṁ bhavecchakteḥ ।

yasminnidaṁ śarīraṁ bhavati mahadvaidyutāgniyantramiva ॥ 4.10॥

Shakti's ascent from muladhara would be magnificently faster in a person's physical form if he can experience her descent from the sky through his head (sahasrara) and that physical body would become like a great electrical fire machine. ॥ 4.10॥

Scientists have invented modern electric machines that are useful in giving light. This is compared to the physical form of a person who would be able to experience descending energy from the sky through his head. This yogic power would make Shakti's (energy's) ascent from his muladhara to sahasrara (basal to head) magnificently faster. ॥ 4.10॥

आरोहणमध्यातृषु हृदयेऽहङ्कारमात्रनिष्पत्यै।

तदनु शरीरमिदं स्यात् सुखाय दुःखाय वा यथाभोगम्॥ ४.११॥

ārohaṇamadhyātṛṣu hṛdaye'haṅkāramātraniṣpatyai ।

tadanu śarīramidaṁ syāt sukhāya duḥkhāya vā yathābhogam ॥ 4.11॥

Negative ego would be formed in the heart when awareness of ascending flow of energy is not awakened. Consequently, that physical body would undergo either sorrow or happiness caught up with negative ego. ॥ 4.11॥

या व्यक्तिता जनिमतामहङ्कृतिः सकलभेदधीभूमिः।

पृथगिव तवाम्बिके सा सत्तैवोपाधिसंश्रयाद् भान्ती॥ ४.१२॥

yā vyaktitā janimatāmahaṅkṛtiḥ sakalabhedadhībhūmiḥ ।

pṛthagiva tavāmbike sā sattaivopādhisaṁśrayād bhāntī ॥ 4.12॥

Oh, Mother! Individualistic ego of all creatures has its substratum in the intellect, which supports differential feelings. Your power appears differently depending on the substratum that it controls. ॥ 4.12॥

एतामाहुरविद्यां बीजं संसारवृक्षराजस्य।

सर्वरसफलयुतस्य प्रारब्धजलेन देवि दोहदिनः॥ ४.१३॥

etāmāhuravidyāṁ bījaṁ saṁsāravṛkṣarājasya ।

sarvarasaphalayutasya prārabdhajalena devi dohadinaḥ ॥ 4.13॥

Oh Devi! This is called Avidya, seed of the great tree of births and deaths, which has all types of tasty fruits. This tree of life on this earth is grown by past deeds-water. ॥ 4.13॥

Here, life on this earth is compared to a tree. Ignorance (Avidya) is its seed (bija); feelings like Sringara are its Rasa; purpose is its fruit (phala) and water is its past deeds (prarabdha karma). ॥ 4.13॥

व्यक्तित्वार्पकदेहे निम्ने कुल्येव जनिमतां मातः।

प्रवहत्यनारतं ते शक्तिश्चित्राणि देवि तन्वाना॥ ४.१४॥

vyaktitvārpakadehe nimne kulyeva janimatāṁ mātaḥ ।

pravahatyanārataṁ te śaktiścitrāṇi devi tanvānā ॥ 4.14॥

Oh Mother of all creatures! Your energy creates many miracles in that physical body wherein individualistic sense is surrendered. Energy flows in that body constantly like water flowing into canals at a lower level without any obstacle. ॥ 4.14॥

Negative ego (ahankara) is the obstacle for the flow of Devi's energy. Easy flow of the energy is assured when ahankara is surrendered completely. ॥ 4.14॥

सारमपामणुभूतं हृदयस्थं सूरयो विदुश्चित्तम्।

श्रेष्ठं प्राणं केचन पञ्चानिलमूलभूतमाहुरिमम्॥ ४.१५॥

sāramapāmaṇubhūtaṁ hṛdayasthaṁ sūrayo viduścittam ।

śreṣṭhaṁ prāṇaṁ kecana pañcānilamūlabhūtamāhurimam ॥ 4.15॥

Wise men think that consciousness (chit) located in the heart is the core substance (essence-saara) of an atom of water. Some other pundits regard this essence of water as the primary life force (prana) which is the basis of five breaths (air). ॥ 4.15॥

Prana, apana, vyana, udana and samana are the five life forces. Upanishads say that the most vital life force (mukhya prana) *is the essence of water that is in the heart.* ॥ 4.15॥

मन एव चित्तसंज्ञं व्यवहरतां विभजनानभिज्ञानाम्।

कविलोकव्यवहारस्तदधीनस्तत्त्वधीर्भवत्यन्या ॥ ४.१६॥

mana eva cittasaṁjñaṁ vyavaharatāṁ vibhajanānabhijñānām ।

kavilokavyavahārastadadhīnastattvadhīrbhavatyanyā ॥ 4.16॥

The ignorant people who do not know the distinction between the terms, mind, and consciousness think them as the same. Even some scholars are under such misconception. Nevertheless, the fact remains that these two terms are different. ॥ 4.16॥

तदनाहतस्य विलसद् दक्षिणतो दहरनामकगुहायाम्।

चित्तं कुलकुण्डात्ते काऽप्यनुगृह्णाति देवि रश्मिकला॥ ४.१७॥

tadanāhatasya vilasad dakṣiṇato daharanāmakaguhāyām ।

cittaṁ kulakuṇḍātte kā'pyanugṛhṇāti devi raśmikalā ॥ 4.17॥

Oh Devi! Some unique radiant spark of yours from kulakunda (muladhara) showers blessings to the consciousness (chitta) that is located in the cavity called dahara (heart) on the right side of anahata chakra that can be visualized through yogic vision. ॥ 4.17॥

According to Maharshi (Ramanagita), the heart is the dwelling place of self-effulgent Atma. Then, why is it said here, 'some radiant spark (of light) of Devi flows from muladhara to chitta that is in the heart'? Well, there is no inaccuracy in saying so. It is well known that muladhara is the origin of all physical forms comprised of five elements. Therefore, the

spark of energy flows from muladhara to the nerves that are spread around the heart to give competence for conducting different activities. This is known as chittakala - radiant spark of consciousness, which gives the self-effulgence to the heart. ॥ 4.17॥

चित्तमणु श्लिष्टं ते कलयाऽङ्गुष्ठप्रमाणमिव भासा।

दर्पणममलब्रह्मप्रतिबिम्बाकर्षकं शिवे भवति॥ ४.१८॥

cittamaṇu śliṣṭaṁ te kalayā'ṅguṣṭhapramāṇamiva bhāsā ।

darpaṇamamalabrahmapratibimbākarṣakaṁ śive bhavati ॥ 4.18॥

Oh Shive! Consciousness that is glowing with the merging of your unique radiance becomes a pure mirror that can attract reflection of Brahman, which appears like a thumb. ॥ 4.18॥

An atom is not visible since it is very tiny. Consciousness in the form of radiance of heart becomes the mirror that can attract the reflection of pure Brahman. It means, pure Brahman is visible even in the atom of consciousness in the form of Atma. The consciousness, chitta is like a mirror, the pure Brahman is conceived as the image (object), and the Atma (self) is reflection. ॥ 4.18॥

अन्तरमावर्ताभं प्रतिबिम्बमकायमेतदीशस्य।

अंगुष्ठाभं प्राहुर्मानेनोपाधिचैत्तभासस्ते॥ ४.१९॥

antaramāvartābhaṁ pratibimbamakāyametadīśasya ।

aṁguṣṭhābhaṁ prāhurmānenopādhicaittabhāsaste ॥ 4.19॥

The reflection of this formless Ishvara in the sky that is rotating circularly is called Angushthaabha according to the size of its appearance in the consciousness where your power is vested. ॥ 4.19॥

Reflection of formless Ishvara in the form of a thumb in the sky of consciousness is possible because of the company of unique radiance of Devi. ॥ 4.19॥

दम्पत्योर्वां रूपप्रतिबिम्बौ चक्षुषोः शिवे भवतः।

कुलकुण्डे हृदये चाप्यरूपयोरेव कश्चिदुल्लासः॥ ४.२०॥

dampatyorvāṁ rūpapratibimbau cakṣuṣoḥ śive bhavataḥ ।

kulakuṇḍe hṛdaye cāpyarūpayoreva kaścidullāsaḥ ॥ 4.20॥

Oh, Mother! Reflection of the forms of both you and Ishvara are seen in kulakunda (muladhara) and in the heart (anahata). Formless reflections of both you and Shiva in both the places are shining. ॥ 4.20॥

चित्तमणीयो वित्तं य इदं मूल्ये प्रपञ्चतोऽप्यधिकम्।

हृदयगुहायां निहितं जानीते स विजहाति बहिराशाः॥ ४.२१॥

cittamaṇīyo vittaṁ ya idaṁ mūlye prapañcato'pyadhikam ।

hṛdayaguhāyāṁ nihitaṁ jānīte sa vijahāti bahirāśāḥ ॥ 4.21॥

One who perceives the value of this consciousness lodged in the cave of the heart in minute form as higher than all the worldly wealth would abandon all external desires. ॥ 4.21॥

As man withdraws his mind from its external preoccupation, he becomes aware of his inner being, its successive levels of existence, and its deepening layers of consciousness. If he delves within himself more and

more, he arrives at the chamber of the heart, which appears like a cave due to the narrowing passage that leads to it and the darkness that intervenes. In the heart-cave is a concentration of consciousness that is divine. It is a priceless treasure, microscopic but greater in value than the whole universe. He who finds this gem within himself has no interest in other objects. All desires that pull one outward drop by themselves. ॥ 4.21॥

अप्राप्ता मूर्धानं हृदयात् सम्प्रस्थिता धृता नाड्या।

त्वद्रुचिरुक्ता बुद्धिस्त्वयि निष्ठा भवति देवि तन्निष्ठा॥ ४.२२॥

aprāptā mūrdhānaṁ hṛdayāt samprasthitā dhṛtā nāḍyā ।

tvadruciruktā buddhistvayi niṣṭhā bhavati devi tanniṣṭhā ॥ 4.22॥

Oh Devi! Intellect receives your radiance (consciousness) originated from the heart before it reaches the head. Allegiance of the intellect filled with your radiance is verily that of yours. ॥ 4.22॥

अन्नमयाणुं प्राप्तं धीज्योतिश्चन्द्रमार्कमिव तेजः।

परिभाष्यते महेश्वरि मन इति सङ्कल्पसम्भवस्थानम्॥ ४.२३॥

annamayāṇuṁ prāptaṁ dhījyotiścandramārkamiva tejaḥ ।

paribhāṣyate maheśvari mana iti saṅkalpasambhavasthānam ॥ 4.23॥

Oh Maheshvari! The light of intellect joined with the essence (atom) of food is called mind, the origin of thought and intention, just like the moon shines with the reflected light of the sun. ॥ 4.22॥

Flame of intellect originated from the heart is called mind when it reaches head. ॥ 4.22॥

सङ्कल्पे सङ्कल्पे चिच्छक्तिं मनसि विस्फुरन्तीं त्वाम्।

य उपास्ते स जनस्ते गृह्णाति महेशवल्लभे चरणम्॥ ४.२४॥

saṅkalpe saṅkalpe cicchaktiṁ manasi visphurantīṁ tvām ।

ya upāste sa janaste gṛhṇāti maheśavallabhe caraṇam ॥ 4.22॥

Oh Beloved of Maheshvara! He who worships you as the resplendent power of consciousness in his mind with ardent intention obtains your feet (blessings). ॥ 4.22॥

The thoughts are crowding thick and man is lost in them. Nevertheless, if he detaches himself a little from the flow of thought, he becomes aware that behind this stream of ideas and thoughts there is a consciousness at play. It is a dynamic power of consciousness that throws itself in a movement of active thoughts and ideas. An aspirant who contemplates the vibrant power of consciousness revealed in each thought with ardent intention would obtain the blessings of Chit-Shakti, Consciousness-Force, who sports in the mind in the form of ideas and thoughts.

Oh! Devi! Intellect receives your radiance (consciousness) originated from the heart before it reaches the head. Allegiance of the intellect filled with your radiance is verily that of yours. ॥ 4.22॥

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य उपास्ते स जनस्ते गृह्णाति महेशवल्लभे चरणम्॥ ४.२४॥

saṅkalpe saṅkalpe cicchaktiṁ manasi visphurantīṁ tvām ।

ya upāste sa janaste gṛhṇāti maheśavallabhe caraṇam ॥ 4.24॥

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The thoughts are crowding thick and man is lost in them. However, if he detaches himself a little from the flow of thought, he becomes aware that behind this stream of ideas and thoughts there is a consciousness at play. It is a dynamic power of consciousness that throws itself in a movement of active thoughts and ideas. An aspirant who contemplates the vibrant power of consciousness revealed in each thought with ardent intention would obtain the blessings of Chit-Shakti, Consciousness-Force, who sports in the mind in the form of ideas and thoughts. ॥ 4.23॥

आधारचक्रशयने ममेह निद्रां विहाय विचलन्तीम्।

गीतय एताः परमामुपतिष्ठन्तां जगद्विभोः कान्ताम्॥ ४.२५॥ १००

ādhāracakraśayane mameha nidrāṁ vihāya vicalantīm ।

gītaya etāḥ paramāmupatiṣṭhantāṁ jagadvibhoḥ kāntām ॥ 4.25॥ 100

May the songs of mine in Giti meter awaken (in me) the supreme Devi, consort of the Lord of the universe, who dwells in my muladhara chakra. ॥ 4.25॥

These are the lyrics of a poet, who is blessed with kundalini power. The tenets in this stabaka are established by the poet with the knowledge obtained from his guru and with his own experiential knowledge. ॥ 4.25॥

॥ समाप्तं च प्रथमं शतकम् ॥

॥ samāptaṁ ca prathamaṁ śatakam ॥

॥ End of First Shataka ॥

॥ उमासहस्रम्॥ ॥ umāsahasram ॥

द्वितीयं शतकम् - dvitīyaṁ śatakam Second Shataka

पञ्चमः स्तबकः pañcamaḥ stabakaḥ - 5th Stabaka

परिणयः pariṇayaḥ - Wedding

उपजातिवृत्तम् upajātivṛttam Upajati meter

श्रीखण्डचर्चामिव कल्पयन्त्यो
मुहुः कपोलेषु सखीजनस्य।
श्रीकण्ठकान्ताहसिताङ्कुराणां
श्रीमन्ति कुर्वन्तु जगन्ति भासः॥ ५.१॥

śrīkhaṇḍacarcāmiva kalpayantyo
muhuḥ kapoleṣu sakhījanasya ।
śrīkaṇṭhakāntāhasitāṅkurāṇāṁ
śrīmanti kurvantu jaganti bhāsaḥ ॥ 5.1॥

May the radiance of the sprouts of smile of the consort of Srikantha, which are acting like the decorative sandalwood paste on the cheeks of her friends, make the world prosperous. ॥ 5.1॥

Here, the poet describes the smiling face of newlywed Uma, which carries many romantic narrations to her friends, making them blush. ॥ 5.1॥

कीर्तिर्वलक्षा कुसुमायुधस्य

स्वर्णाद्रिकोदण्डजयोन्नतस्य।

दरस्मितश्रीर्द्विरदास्यमातुर्-

द्राघीयसीं वो वितनोतु भूतिम्॥ ५.२॥

kīrtirvalakṣā kusumāyudhasya

svarṇādrikodaṇḍajayonnatasya ।

darasmitaśrīrdviradāsyamātur-

drāghīyasīṁ vo vitanotu bhūtim ॥ 5.2॥

The radiance of the smile of Gajanana's (of two faces) mother indicates the pure fame of cupid god achieved by his great triumph over Shiva who has golden mountain Meru for his bow. May that smile give you prosperity for long. ॥ 5.2॥

Cupid god, Manmatha was successful with his arrows of flowers against Shiva who has solid mountain Meru for his bow. Cupid's pure fame refers to his success in uniting Shiva and Parvati in matrimony (parinaya) even though he was turned into ashes by Shiva. ॥ 5.2॥

प्रमथ्यमानामृतराशिवीचि-

प्रोद्गच्छदच्छाच्छतुषारकल्पाः।

युष्माकमिच्छां विदधत्वमोघां

विघ्नेशमातुर्दरहासलेशाः ॥ ५.३॥

pramathyamānāmṛtarāśivīci-

prodgacchadacchācchatuṣārakalpāḥ ।

yuṣmākamicchāṁ vidadhatvamoghāṁ

vighneśamāturdarahāsaleśāḥ ॥ 5.3॥

Gentle smiles of the mother of Vighnesha are very pure like pure chilly water drops of waves spurting out of rapid churning of milky ocean. May those smiles fulfill your aspirations without fail. ॥ 5.3॥

चन्द्रातपः कश्चन सम्प्रसन्नो

महेशनेत्रातिथितर्पणो नः।

मनोभिलाषं सफलीकरोतु

महेश्वरीहासलवप्रकाशः॥ ५.४॥

candrātapaḥ kaścana samprasanno

maheśanetrātithitarpaṇo naḥ ।

manobhilāṣaṁ saphalīkarotu

maheśvarīhāsalavaprakāśaḥ ॥ 5.4॥

The glow of Maheshwari's inexplicable pleasant smile like moonlight, a feast to the eyes of Maheshwara may fulfill the desires of our hearts. ॥ 5.4॥

Maheshwara's eyes are happy and contended with the sight of Maheshwari's sweet smile filled with tranquility like the guests who are

pleased with good hospitality. Moonlight implies tranquility, cooling, and nucleus of nectar (shanti, sheetala,, and amritagarbha). ॥ 5.4॥

वलक्षवक्षोजपटाञ्चलेन

चलेन सार्धं कृतकेलयो नः।

पुरत्रयारातिकलत्रहास-

भासो निरासं विपदां क्रियासुः॥ ५.५॥

valakṣavakṣojapaṭāñcalena

calena sārdhaṁ kṛtakelayo naḥ ।

puratrayārātikalatrahāsa-

bhāso nirāsaṁ vipadāṁ kriyāsuḥ ॥ 5.5॥

The luster of the smiles of the spouse of the Enemy of three cities, which is playing with the moving edge of white upper garment covering her breasts, may put an end to our troubles. ॥ 5.5॥

भूयासुरायासहराणि तानि

स्मितानि भूतेशमृगीदृशो नः।

येषां त्विषो बिभ्रति दिग्वधूटी-

गण्डेषु कर्पूरपरागलीलाम्॥ ५.६॥

bhūyāsurāyāsaharāṇi tāni

smitāni bhūteśamṛgīdṛśo naḥ ।

yeṣāṁ tviṣo bibhrati digvadhūṭī-

gaṇḍeṣu karpūraparāgalīlām ॥ 5.6॥

May the soothing smiles of Shiva's beautiful wife remove our misery. The luster of those smiles bears the elegance of camphor dust on the cheeks of women-quarters (quarters as women). ॥ 5.6॥

Here, all the directions are compared with women and Uma's smile is compared to a cosmetic that enhances the beauty of women. ॥ 5.6॥

कुर्वन्तु कामं सफलं त्व मदीयं

कुलाद्रिकन्याहसितानि तानि।

येषां मयूखैः क्रियते सिताद्रेर्-

उद्यानवाटीषु नवो वसन्तः॥ ५.७॥

kurvantu kāmaṁ saphalaṁ (tva) madīyaṁ

kulādrikanyāhasitāni tāni ।

yeṣāṁ mayūkhaiḥ kriyate sitādrer-

udyānavāṭīṣu navo vasantaḥ ॥ 5.7॥

The rays of laughter of the daughter of the great mountains create new spring in the gardens of Himalayas. May those laughters grant my desires. ॥ 5.7॥

आम्रेडितं भूषणचन्द्रभासां

नासाविभूषामहसां द्विरुक्तिः।

पुरारिनारीस्मितकान्तयो मे

पूर्णानि कुर्वन्तु समीहितानि॥ ५.८॥

āmreḍitaṁ bhūṣaṇacandrabhāsāṁ

nāsāvibhūṣāmahasāṁ dviruktiḥ ।

purārinārīsmitakāntayo me

pūrṇāni kurvantu samīhitāni ॥ 5.8॥

The luster of the smiles of the lady of Purari, Shiva, is the recurrence of the luster of Moon, being the ornament of Shiva and is also the recurrence of the luster of her nose ornament. May those rays of luster of her smiles fulfill my desires. ॥ 5.8॥

निर्माय विश्वालयमम्ब शर्व-

स्त्वया समं शिल्पविदा स शिल्पी।

विहर्तुमिच्छन्नयि वोढुमैच्छ-

न्नारीं भवन्तीं पुरुषो भवंस्त्वाम्॥ ५.९॥

nirmāya viśvālayamamba śarva-

stvayā samaṁ śilpavidā sa śilpī ।

vihartumicchannayi voḍhumaiccha-

nnārīṁ bhavantīṁ puruṣo bhavaṁstvām ॥ 5.9॥

Sharva, being a sculptor par excellence, created the universe along with you who is skilled in the art. Subsequently Oh, Mother! He assumed the form of male and you as female for divine play. ॥ 5.9॥

दिव्यं दुकूलं धवलं दधाना

वेण्या फणीन्द्रोपमया लसन्ती।

प्रफुल्लराजीवविलोचना त्वं

प्रपञ्चभर्तुर्नयनान्यहार्षीः॥ ५.१०॥

divyaṁ dukūlaṁ dhavalaṁ dadhānā

veṇyā phaṇīndropamayā lasantī ।

praphullarājīvavilocanā tvaṁ

prapañcabharturnayanānyahārṣīḥ ॥ 5.10॥

Oh, Mother! Having eyes like fully bloomed lotus, wearing white divine robes and shining with braid like snake, you have stolen the eyes of Shiva the Lord of the Universe. ॥ 5.10॥

प्रत्यङ्गबन्धं ज्वलदुत्तमं ते

भुजङ्गराजोपमवेणिरूपम्।

आत्मैकनिष्ठस्य च विश्वभर्तुर्-

आराधयामास विलोचनानि॥ ५.११॥

pratyaṅgabandhaṁ jvaladuttamaṁ te

bhujaṅgarājopamaveṇirūpam ।

ātmaikaniṣṭhasya ca viśvabhartur-

ārādhayāmāsa vilocanāni ॥ 5.11॥

Every limb of your body being resplendent along with your braid as if the king of snakes was pleasant to the (three) eyes of the Lord of the Universe even though he is known to be in constant communion with Self. ॥ 5.11॥

अभूस्त्वमाद्यस्य मनोमदाय

स चापि ते प्रीतिपदं बभूव।

न केवलं वां सकलस्य चासी-

द्दाम्पत्यबन्धस्य तदम्ब बीजम्॥ ५.१२॥

abhūstvamādyasya manomadāya

sa cāpi te prītipadaṁ babhūva ।

na kevalaṁ vāṁ sakalasya cāsī-

ddāmpatyabandhasya tadamba bījam ॥ 5.12॥

Oh, Mother! You were cherished dearly by the First man who came into being in this universe and he also became your dearest. Your union in matrimony initiated the institution of marriage in this world. ॥ 5.12॥

तवातिकान्ता नयानान्तवृत्ति-

र्हासः पुरारेश्च नवेन्दुहारी।

उभौ विवाहोत्सवपूर्वरङ्गं

निर्वर्तयामासतुरादिरामे॥ ५.१३॥

tavātikāntā nayānāntavṛtti-

rhāsaḥ purāreśca navenduhārī ।

ubhau vivāhotsavapūrvaraṅgaṁ

nirvartayāmāsaturādirāme ॥ 5.13॥

Oh, beautiful primordial woman, your captivating side-glances and the beautiful smile like the rising Moon of Shiva, together created the prelude (purvaranga) for your wedding ceremony. ॥ 5.13॥

दातुं प्रभुः सान्त्वयितुं समर्थः

कर्तुं क्षमस्तर्जयितुं च शक्तः।

संरक्षतान्मां तव सर्ववन्द्ये

करस्तुषारांशुभृता गृहीतः॥ ५.१४॥

dātuṁ prabhuḥ sāntvayituṁ samarthaḥ

kartuṁ kṣamastarjayituṁ ca śaktaḥ ।

saṁrakṣatānmāṁ tava sarvavandye

karastuṣārāṁśubhṛtā gṛhītaḥ ॥ 5.14॥

Oh, Mother! Your hand held (in matrimony) by Shiva is affluent in granting aspirations and capable of consoling the devotees. It has the competence to do all the work and is also able to intimidate (enemies). Oh Devi! Revered by all, may your hand protect me. ॥ 5.14॥

स्रष्टुं न शक्या परमे परैस्त्वं

स चान्यया चिन्तयितुं न शक्यः।

त्वमेव शर्वस्य स एव तेऽम्ब

दाम्पत्यमेवं युवयोस्तु सत्यम्॥ ५.१५॥

spraṣṭuṁ na śakyā parame paraistvaṁ

sa cānyayā cintayituṁ na śakyaḥ ।

tvameva śarvasya sa eva te'mba

dāmpatyamevaṁ yuvayostu satyam ॥ 5.15॥

Oh, Mother! You cannot be desired (touched) by any other than Shiva and He also cannot be approached by anyone else as spouse. You belong to him and He belongs to you. Only your union in matrimony is the eternal truth. ॥ 5.15॥

Matrimony of Shiva and Shakti is the only true bondage since Shiva is the origin of all the men (species) and Shakti is the origin of all the women (species) in this world. ॥ 5.15॥

निजाद्वतंसेन्दुत इन्दुमन्य-

मुत्पाद्य ते शम्भुरदाद्वतंसम्।

मूर्तामिवासौ शुभगात्रि रात्रिं

प्राप्य त्वदीयां कबरीं चकासे॥ ५.१६॥

nijādvataṁsenduta indumanya-

mutpādya te śambhuradādvataṁsam ।

mūrtāmivāsau śubhagātri rātriṁ

prāpya tvadīyāṁ kabarīṁ cakāse ॥ 5.16॥

Oh, deity with auspicious limbs! Lord created another moon from the crescent moon, which is on his head and presented him to you as an

ornament. The moon gifted to you is shining on your dark braided hair, which is the very embodiment of night as it were. ॥ 5.16॥

बभूविथागेन्द्रगृहे यदा त्वं

स चेश्वरस्तत्र चकार वासम्।

विलोकमानस्तव देवि विद्युत्

पाञ्चालिकायाः कमनीयभावम्॥ ५.१७॥

babhūvithāgendragṛhe yadā tvaṁ

sa ceśvarastatra cakāra vāsam ।

vilokamānastava devi vidyut

pāñcālikāyāḥ kamanīyabhāvam ॥ 5.17॥

Your Lord was watching your enchanting form, which appears like a dazzling doll of lightning when He stayed in the Himalayas, the king of mountains with you in your father's house. ॥ 5.17॥

सिद्धं स वां साधयितुं प्रवृत्तो

योगं प्रदग्धो मदनश्च कल्पे।

वशीति कीर्तिं गिरिशस्य भर्तुं

तुभ्यं त्वपर्णेति यशश्च कर्तुम्॥ ५.१८॥

siddhaṁ sa vāṁ sādhayituṁ pravṛtto

yogaṁ pradagdho madanaśca kalpe ।

vaśīti kīrtiṁ giriśasya bhartuṁ

tubhyaṁ tvaparṇeti yaśaśca kartum ॥ 5.18॥

Oh, Mother! It is well known that Cupid was burnt to ashes in his efforts to unite you both (who are already united). Eventually, Shiva earned the fame as devoted to you and you got your famous title as Aparna. ॥ 5.18॥

Parvati is known as Aparna because she stopped eating even leaves when she was doing penance for obtaining Shiva as her husband. Kalidasa also has referred this in his famous epic 'Kumarasambhavam'. ॥ 5.18॥

घोरं तपश्चेद्रचितं त्वयाऽपि

प्राग्रूपभर्तुः समनुग्रहाय।

विहाय यत्नं क इहाखिलाऽम्ब

सम्बद्धमप्यर्थमुपैतु जन्तुः॥ ५.१९॥

ghoraṁ tapaścedracitaṁ tvayā'pi

prāgrūpabhartuḥ samanugrahāya ।

vihāya yatnaṁ ka ihākhilā'mba

sambaddhamapyarthamupaitu jantuḥ ॥ 5.19॥

Oh Mother of all! You went through an ordeal of severe penance to obtain favor of Shiva who was your husband (in previous birth). How can anyone in this world obtain any desired object without efforts? ॥ 5.19॥

Parvati's great penance for Shiva, despite the fact that she was his wife Sati in her previous birth, is well known. ॥ 5.19॥

ज्वलत्कपर्दो दहनाङ्कभालः

कपालमाली करिकृत्तिवासाः।

भुजङ्गभूषो भसिताङ्गरागः

पुष्पेषु वैरी परुषाट्टहासः॥ ५.२०॥

jvalatkapardo dahanāṅkabhālaḥ

kapālamālī karikṛttivāsāḥ ।

bhujaṅgabhūṣo bhasitāṅgarāgaḥ

puṣpeṣu vairī paruṣāṭṭahāsaḥ ॥ 5.20॥

Shiva being an enemy of cupid god has all the odds like tuft (jatajuta) on his head, a mark of fire on his forehead, a garland of skulls and clothing of elephant leather. He is decorated by serpents, uses ashes as cosmetic, and his laughter is very hoarse. ॥ 5.20॥

श्मशानवासी पुरुषस्त्रिशूली

जहार ते चेदनघाङ्गि चेतः।

दृष्टान्तमर्थोऽयमवाप नैव

प्रीतिर्बहिःकारणमाश्रितेति॥ ५.२१॥

śmaśānavāsī puruṣastriśūlī

jahāra te cedanaghāṅgi cetaḥ ।

dṛṣṭāntamartho'yamavāpa naiva

prītirbahiḥkāraṇamāśriteti ॥ 5.21॥

Oh Sinless Divine Lady! We have to agree with the saying that love does not depend upon external features; when we see this person with a

trident in his hand and whose abode is burial ground has stolen your mind. ॥ 5.21॥

रूपं पुरारेरथवा तदेतत्

सेयं च चेष्टा समयान्तरेषु।

कान्तं वपुः कान्ततराश्च लीला-

स्त्वया समं खेलितुमेष धत्ते॥ ५.२२॥

rūpaṁ purārerathavā tadetat

seyaṁ ca ceṣṭā samayāntareṣu ।

kāntaṁ vapuḥ kāntatarāśca līlā-

stvayā samaṁ khelitumeṣa dhatte ॥ 5.22॥

Perhaps whatever is described above is an occasional form of Shiva. He assumes a pleasing form with more pleasing manners when he has a pleasurable time with you. ॥ 5.22॥

प्रहृष्टयक्षः समवेतसिद्धो

नृत्यद्गणेन्द्रो विकसन्मुनीन्द्रः।

भूयोऽपि योगो युवयोर्हिमाद्रौ

बभार मातर्महमद्वितीयम्॥ ५.२३॥

prahṛṣṭayakṣaḥ samavetasiddho

nṛtyadgaṇendro vikasanmunīndraḥ ।

bhūyo'pi yogo yuvayorhimādrau

babhāra mātarmahamadvitīyam ॥ 5.23॥

Oh, Mother! Yakshas were happy, Siddhas assembled, all the ganas (Shivagana) danced, and sages were delighted when the union of you and Shiva took place again with unparalleled pomp and merriment on the Himalaya Mountains. ॥ 5.23॥

It refers to Shiva's union with Shakti for the second time on Himalayas when Sati took rebirth as Parvati. ॥ 5.23॥

महेश्वरस्त्वां परिणीय लेभे

यावात्मजौ द्वावनघाङ्गि मुख्यौ।

एकस्तयोर्भ्राम्यति विश्वमत्तुं

भूभृत्तटीराश्रयते बतान्यः॥ ५.२४॥

maheśvarastvāṁ pariṇīya lebhe

yāvātmajau dvāvanaghāṅgi mukhyau ।

ekastayorbhrāmyati viśvamattuṁ

bhūbhṛttaṭīrāśrayate batānyaḥ ॥ 5.24॥

Oh Sinless Lady! Shiva got two great sons after marrying you. One of them, Ganesha, wanders in the whole world to consume and the other, Shanmukha, takes shelter in the valleys of the mountains. ॥ 5.24॥

Ganapati wanders in the world to bless the devotees by consuming obstacles in their endeavors and Shanmukha, stationed in valleys (hearts) bestows knowledge to his devotees. ॥ 5.24॥

सङ्कीर्तयन्त्यो जगतां जनन्याः

कल्याणवार्ताः कमनीयकीर्तेः।

इमाः प्रमोदाय सतां भवन्तु

सन्दर्भशुद्धा उपजातयो नः॥ ५.२५॥ १२५

saṅkīrtayantyo jagatāṁ jananyāḥ

kalyāṇavārtāḥ kamanīyakīrteḥ ।

imāḥ pramodāya satāṁ bhavantu

sandarbhaśuddhā upajātayo naḥ ॥ 5.25॥ 125

May these verses in Upajati meter suitable for extolling the enchanting anecdotes of the wedding of the Mother of worlds with Shiva please the learned people. ॥ 5.25॥

षष्ठः स्तबकः - ṣaṣṭhaḥ stabakaḥ - 6th Stabaka

मदलेखावृत्तम् - (madalekhāvṛttam) – Madalekha meter

माहाभाग्यम् māhābhāgyam Great glory

हर्तारः शशिकीर्तेः कर्तारो नवभासाम्।

भर्तारो मम सन्तु स्कन्दाम्बादरहासाः ॥ ६.१ ॥

hartāraḥ śaśikīrteḥ kartāro navabhāsām ।

bhartāro mama santu skandāmbādarahāsāḥ ॥ 6.1 ॥

May the smile of the Mother of Skanda, stealing the fame of the Moon and creating new light, be nourisher to me. ॥ 6.1 ॥

Light of Devi's gentle laughter is brighter than moonlight. ॥ 6.1 ॥

दिग्वल्लीष्वतिशुभ्रां कुर्वन्तः कुसुमर्द्धिम्।

भूयासुस्तव भूत्यै मन्मातुः स्मितलेशाः ॥ ६.२ ॥

digvallīṣvatiśubhrāṁ kurvantaḥ kusumarddhim ।

bhūyāsustava bhūtyai manmātuḥ smitaleśāḥ ॥ 6.2 ॥

My mother's smiles that create abundant pure efflorescence in all the directions in the form of creepers bring prosperity to you. ॥ 6.2 ॥

एकश्चेत्तव शक्तो ब्रह्माण्डस्य भवाय।

भर्गप्रेयसि हासः किं स्तोत्रं तव भूयः ॥ ६.३ ॥

ekaścettava śakto brahmāṇḍasya bhavāya ।

bhargapreyasi hāsaḥ kiṁ stotraṁ tava bhūyaḥ ॥ 6.3॥

Oh Beloved of Bharga! Just one smile of yours is capable of creating the whole Universe. What more can we say in praise of you? ॥ 6.3॥

उद्याने वियदाख्ये कालि त्वां विहरन्तीम्।

गोलैः कन्दुककल्पैरल्पा वाक्किमु माति॥ ६.४॥

udyāne viyadākhye kāli tvāṁ viharantīm ।

golaiḥ kandukakalpairalpā vākkimu māti ॥ 6.4॥

Oh Kali! How can these scanty words measure your strength, you, who are playing in the space-garden with planets like balls? ॥ 6.4॥

खं क्रीडाभवनं ते कः कार्यालय एषः।

पृथ्वीयं बहुलान्ना मातर्भोजनशाला॥ ६.५॥

khaṁ krīḍābhavanaṁ te kaḥ kāryālaya eṣaḥ ।

pṛthvīyaṁ bahulānnā mātarbhojanaśālā ॥ 6.5॥

Oh, Mother! The sky (space) is your playground, the heavens are your work place, and the planet earth full of resources is your place of dining (enjoyment).

Three worlds viz., Bhu-Earth, Bhuvah-Mid region, and Svah-Sun World (heavens) are Mother's dominions for enjoyment, work, and play. The infinite skies form thy vast grounds for sport with the planets. The realm above, the Sun-world of Light is where thy governance of the

universe is determined and organized; it is from there that thy rule is enforced and conducted by the gods. Moreover, this Earth producing plentifully provides thy place of enjoyment. ॥ 6.5॥

बुद्धीनामसि दात्री सिद्धीनामसि नेत्री।

वीर्याणामसि पेटी कार्याणामसि धाटी॥ ६.६॥

buddhīnāmasi dātrī siddhīnāmasi netrī ।

vīryāṇāmasi peṭī kāryāṇāmasi dhāṭī ॥ 6.6॥

You bestow intelligence to obtain all kinds of knowledge and you are the patron of all kinds of achievements. You are a storehouse of all brave acts. You are seen in the forefront of all endeavors. ॥ 6.6॥

Shakti is the patron of magnificent siddhis like Anima, Mahima etc.

विद्यानामसि भावो हृद्यानामसि हावः।

देवानामसि लीला दैत्यानामसि हेला॥ ६.७॥

vidyānāmasi bhāvo hṛdyānāmasi hāvaḥ ।

devānāmasi līlā daityānāmasi helā ॥ 6.7॥

You are the essence of all learning, gaiety of all that is beautiful, charm of gods and contempt of demons. ॥ 6.7॥

गन्तॄणामसि चेष्टा स्थाणूनामसि निष्ठा।

लोकानामसि मूलं लोकादेरसि जालम्॥ ६.८॥

gantṝṇāmasi ceṣṭā sthāṇūnāmasi niṣṭhā ।

lokānāmasi mūlaṁ lokāderasi jālam ॥ 6.8॥

You are the dynamic force of all that is moving and stillness of all static forms. Be it dynamic or static, you are the primordial cause of all the worlds. ॥ 6.8॥

देवी व्यापकतेजः शक्तिस्तत्त्वविचारे।

अत्यन्तं सुकुमारी नारी मूर्तिविचारे॥ ६.९॥

devī vyāpakatejaḥ śaktistattvavicāre ।

atyantaṁ sukumārī nārī mūrtivicāre ॥ 6.9॥

You are the pervading luminous power when looked at from the angle of principles of things and you are the most adorable lady when considered as having the corporeal form.

When the universe is analyzed in terms of its main principles, the fundamental truths that base its existence, the Divine Mother is perceived to be the all-pervading luminous conscious Power. When she is beheld in the world of forms, hers is the figure of a most beautiful woman. In the formless aspect, she is dynamic Power. When approached in the aspect of form, she reveals herself as Beauty. ॥ 6.9॥

क्व ज्योतिर्महतोऽस्मादाकाशादपि भूयः।

तत्सर्वं विनयन्ती तन्वङ्गी क्व नु नारी॥ ६.१०॥

kva jyotirmahato'smādākāśādapi bhūyaḥ ।

tatsarvaṁ vinayantī tanvaṅgī kva nu nārī ॥ 6.10॥

The magnificently brilliant Light of divine Mother is far superior to the space. How can she be considered as a fragile lady who is capable of moving everything? ॥ 6.10॥

देवेन्द्राय विभुत्वं सूर्यायोस्रसहस्रम्।

ऊष्माणं दहनाय ज्योत्स्नामोषधिराजे॥ ६.११॥

devendrāya vibhutvaṁ sūryāyosrasahasram ।

ūṣmāṇaṁ dahanāya jyotsnāmoṣadhirāje ॥ 6.11॥

Devi's wonderful acts are described in the following five verses. She is the source of all powers in the universe.

Oh Devi! You are giving authority to the king of gods, thousand rays to the Sun, heat to the Fire, light to the Moon. ॥ 6.11॥

वातायामितवीर्यं विस्तारं गगनाय।

सान्द्रत्वं वसुधायै तोयाय द्रवभावम्॥ ६.१२॥

vātāyāmitavīryaṁ vistāraṁ gaganāya ।

sāndratvaṁ vasudhāyai toyāya dravabhāvam ॥ 6.12॥

You are giving boundless strength to the Air (vayu), vastness to the Sky, solidity to the Earth and liquidity to the Water. ॥ 6.12॥

माहाभाग्यमपारं कोटिभ्यो विबुधानाम्।

चित्राः काश्चन सिद्धीर्लक्षेभ्यो मनुजानाम्॥ ६.१३॥

māhābhāgyamapāraṁ koṭibhyo vibudhānām ।

citrāḥ kāścana siddhīrlakṣebhyo manujānām ॥ 6.13॥

You are giving enormous wealth to millions of gods and some wonderful powers to a great number of humans. ॥ 6.13॥

स्थाणुभ्यो धृतिशक्तिं गन्तृभ्यो गतिशक्तिम्।

कस्माच्चिन्निजकोशादेका देवि ददाना॥ ६.१४॥

sthāṇubhyo dhṛtiśaktiṁ gantṛbhyo gatiśaktim ।

kasmāccinnijakośādekā devi dadānā ॥ 6.14॥

Oh Devi! You are giving stability to all that is immovable and dynamic power to the movables from the source of your treasure of powers. ॥ 6.14॥

आश्चर्यं विदधाना सर्वं वस्तु दधाना।

हन्त त्वं मम मातः काचित्कोमलगात्री॥ ६.१५॥

āścaryaṁ vidadhānā sarvaṁ vastu dadhānā ।

hanta tvaṁ mama mātaḥ kācitkomalagātrī ॥ 6.15॥

Oh my Mother! It is a great wonder that you being a delicate lady bear the entire world! ॥ 6.15॥

श्रोणीभारनतायां कस्याञ्चित्तनुगात्र्याम्।

ईदृक्षा यदि शक्तिः कावेतो ननु माया॥ ६.१६॥

śroṇībhāranatāyāṁ kasyāñcittanugātryām ।

īdṛkṣā yadi śaktiḥ kāveto nanu māyā ॥ 6.16॥

Is it not a mystery when such power is vested in a lady who is lean and bent due to the weight of her back (rump)? ॥ 6.16॥

रूपं ते तनुगात्रं वाणी ते मृदुनादा।

चापं ते मधुरेक्षुः पाणिस्ते सुकुमारः॥ ६.१७॥

rūpaṁ te tanugātraṁ vāṇī te mṛdunādā ।

cāpaṁ te madhurekṣuḥ pāṇiste sukumāraḥ ॥ 6.17॥

Your form is fragile, voice is sweet, you have the bow of sweet sugar cane, and your hands are so delicate. ॥ 6.17॥

लोले लोचनयुग्मे भीरुत्वं प्रकटं ते।

ब्रह्माण्डं त्वदधीनं श्रद्धत्तामिह को वा॥ ६.१८॥

lole locanayugme bhīrutvaṁ prakaṭaṁ te ।

brahmāṇḍaṁ tvadadhīnaṁ śraddhattāmiha ko vā ॥ 6.18॥

Oh Devi! Who would believe that the entire Universe is under your power when your twinkling eyes carry surprising looks? ॥ 6.18॥

भ्रूभङ्गं कुरुषे चेन्मुग्धे गौरि मुखाब्जे।

भूतान्यप्ययि बिभ्यत्येजेरन्नपि ताराः॥ ६.१९॥

bhrūbhaṅgaṁ kuruṣe cenmugdhe gauri mukhābje ।

bhūtānyapyayi bibhyatyejerannapi tārāḥ ॥ 6.19॥

Oh Innocent Gauri! All living beings tremble when you give an angry look with knitted brows. Even the stars quiver with fear. ॥ 6.19॥

शुद्धान्तेश्वरि शम्भोरिच्छा चेत्तव काऽपि।

घोरोऽग्निस्तृणगर्भाद्घोराग्नेरपि शैत्यम्॥ ६.२०॥

śuddhānteśvari śambhoricchā cettava kā'pi ।

ghoro'gnistṛṇagarbhādghorāgnerapi śaityam ॥ 6.20॥

Oh beloved of Lord Shambhu! Burning flames would flash from a blade of grass if you so wish and there will be coolness in the middle of the burning fire. ॥ 6.20॥

द्रष्टुं विश्वमपारं भारस्ते दयितस्य।

कर्तुं कार्यमशेषं श्रीमातस्तव भारः॥ ६.२१॥

draṣṭuṁ viśvamapāraṁ bhāraste dayitasya ।

kartuṁ kāryamaśeṣaṁ śrīmātastava bhāraḥ ॥ 6.21॥

Oh, Mother! It is your husband's duty to watch the entire Universe as a witness and your responsibility is to perform all the task of creation and execution. ॥ 6.20॥

साक्षी केवलमीशः कर्तुं भर्तुमुताहो।

हर्तुं वाऽखिलमम्ब त्वं साक्षाद्धृतदीक्षा॥ ६.२२॥

sākṣī kevalamīśaḥ kartuṁ bhartumutāho ।

hartuṁ vā'khilamamba tvaṁ sākṣāddhṛtadīkṣā ॥ 6.22॥

Ishvara is only the witness. Oh Mother you have taken the entire responsibility to create, sustain and destroy everything. ॥ 6.22॥

Though Shiva and Shakti are one Reality, for purposes of manifestation, they are poised in two statuses. Shiva, the Lord, is only the witness of all the activity that is set in movement by the Shakti who creates all, sustains all, and withdraws all. However, the very regard of the witness carries with it the assent, the sanction of the Lord to all that the Power does. There is this mutual amity between them. The dynamic and the static statuses are not separated from each other. The static supports the dynamic, the dynamic executes the sanction of the static. ॥ 6.22॥

कारङ्कारमुमे यद् ब्रह्माण्डानि निहंसि।

तन्मन्ये सुरमान्ये बालैवाऽम्ब सदा त्वम्॥ ६.२३॥

kāraṅkāramume yad brahmāṇḍāni nihaṁsi ।

tanmanye suramānye bālaivā'mba sadā tvam ॥ 6.23॥

Oh Uma! Revered by gods, Mother! I think you remain ever verily a child since you create and destroy the Universe repeatedly as a child. ॥ 6.23॥

A common behavior of a child in creating and destroying a toy playfully is seen in Devi's action of creation and destruction of different worlds by the poet. ॥ 6.23॥

लीलोज्जीवितकामे रामे शङ्करसक्ते।

त्वत्पादार्चनसक्तं भक्तं मां कुरु शक्तम्॥ ६.२४॥

līlojjīvitakāme rāme śaṅkarasakte ।

tvatpādārcanasaktaṁ bhaktaṁ māṁ kuru śaktam ॥ 6.24॥

Oh Beautiful Lady! You have revived the life of the god of love with the longing for union with Shankara. Oh, Mother! Empower me also, a devotee, longing to serve your feet. ॥ 6.24॥

एताः पावनगन्धाः सर्वेशप्रमदे ते।

हैरम्ब्यो मदलेखाः सन्तोषाय भवन्तु॥ ६.२५॥ १५०

etāḥ pāvanagandhāḥ sarveśapramade te ।

hairambyo madalekhāḥ santoṣāya bhavantu ॥ 6.25॥ 150

Oh Beloved of the Lord! May these verses by your son Ganapati that are sanctified by Madalekha (meter) please you. ॥ 6.25॥

Poet by name Vasishtha Ganapati is placing himself as Devi's son.

सप्तमः स्तबकः - saptamaḥ stabakaḥ - 7th Stabaka

वसन्ततिलकावृत्तम् (vasantatilakāvṛttam)Vasantatilaka meter

व्योमशरीरा, मातृकादिविभूतयश्च vyomaśarīrā, mātṛkādivibhūtayaśca

Cosmic form and Glory of Sapta Matrikas

वाणीसरोरुहदृशो हयराजहंसो
वक्त्रारविन्दनिलयाद्बहिरागतायाः।
आलापकालदरहास इह स्थितानां
क्षेमं करोतु सुतरां हरसुन्दरीयः॥ ७.१॥

vāṇīsaroruhadṛśo hayarājahaṁso
vaktrāravindanilayādbahirāgatāyāḥ ।
ālāpakāladarahāsa iha sthitānāṁ
kṣemaṁ karotu sutarāṁ harasundarīyaḥ ॥ 7.1॥

The lotus like face of the beloved of Hara exhibits a gentle laughter in the middle of a conversation. May that gentle laughter which resembles the great swan, vehicle of Saraswati whose abode is lotus take care of the people of this Earth. ॥ 7.1॥

Lotus is well known as Laxmi's abode. Here, a question arises about how it is described as Sarasvati's (Goddess of learning) abode. On the other hand, it is appropriate to describe lotus as her abode because it is also the

abode of her husband Brahma. Swan (rajahansa) and Parvati's smile are compared due to their similarity in purity (white). ॥ 7.1॥

नादोऽसि वागसि विभाऽसि चिदस्यखण्डा

खण्डीभवन्त्यपि चिदस्यखिलेन्द्रकान्ते।

तत्तादृशीं निखिलशक्तिसमष्टिमीशे

त्वामन्तरिक्षपरिक्लृप्ततनुं नमामि॥ ७.२॥

nādo'si vāgasi vibhā'si cidasyakhaṇḍā

khaṇḍībhavantyapi cidasyakhilendrakānte ।

tattādṛśīṁ nikhilaśaktisamaṣṭimīśe

tvāmantarikṣaparikḷptatanuṁ namāmi ॥ 7.2॥

Oh Beloved of the Supreme Lord! You are the primordial Sound (anahata nada), the spoken word, the Light of self-knowledge, un-fragmented infinite Consciousness though fragmented into individual Consciousness. I prostrate before you, Ishvari. Your form is enveloping the entire space; you are the combination of all the energies. ॥ 7.2॥

The poet says here, that he worships the feminine form of Devi Uma even though he has the knowledge of her form of Light and Sound. The Divine Mother is the casual Sound, anahata Nada, out of which all creation ensues. She is the manifest Word, sabda, the Speech that creates in power. She is the Light-knowledge that illumines. She is infinite and the Consciousness that knows no fragmentation and That which is whole. Yet she is also the consciousness that appears limited, broken up into the million forms of the universe, they too are formulations of her Consciousness. She is the un-manifest and the manifest, the infinite and the finite. ॥ 7.2॥

विश्वप्रसिद्धविभवास्त्रिषु विष्टपेषु

याः शक्तयः प्रविलसन्ति परःसहस्राः।

तासां समष्टिरतिचित्रनिधानदृष्टिः

सृष्टिस्थितिप्रलयकृद् भुवनेश्वरि त्वम्॥ ७.३॥

viśvaprasiddhavibhavāstriṣu viṣṭapeṣu

yāḥ śaktayaḥ pravilasanti paraḥsahasrāḥ ।

tāsāṁ samaṣṭiraticitranidhānadṛṣṭiḥ

sṛṣṭisthitipralayakṛd bhuvaneśvari tvam ॥ 7.3॥

Oh Empress of the World! Responsible for the creation, maintenance, and destruction of the Universe, you are the treasure house of the wonderful combined powers that are more than thousand-fold of the famous glory spread in all the three worlds. ॥ 7.3॥

Parvati is not only in feminine form but she is the original creator, sustainer, and destroyer of the whole world. ॥ 7.3॥

जाने न यत्तव जगज्जनयित्रि रूपं

सङ्कल्प्यते किमपि तन्मनसो बलेन।

सङ्कल्पितस्य वपुषः श्रितशोकहन्त्रि

विन्यस्यते तव वचोतिगधाम नाम॥ ७.४॥

jāne na yattava jagajjanayitri rūpaṁ

saṅkalpyate kimapi tanmanaso balena ।

saṅkalpitasya vapuṣaḥ śritaśokahantri

vinyasyate tava vacotigadhāma nāma ॥ 7.4॥

Oh Creator of the Universe! Remover of sorrows of dependents! I do not know the (real) form of yours. Therefore, some form is visualized by the (imaginative) power of the mind and names are given to that form. Nevertheless, whatever name given to you is of limited significance in the absence of real perception of your form. ॥ 7.4॥

कामं वदन्तु वनितामितिहासदक्षा-

स्त्वां सर्वलोकजनयित्रि सदेहबन्धाम्।

सत्यं च तद्भवतु सा तव काऽपि लीला

दिव्यं रजस्तु तव वास्तविकं शरीरम्॥ ७.५॥

kāmaṁ vadantu vanitāmitihāsadakṣā-

stvāṁ sarvalokajanayitri sadehabandhām ।

satyaṁ ca tadbhavatu sā tava kā'pi līlā

divyaṁ rajastu tava vāstavikaṁ śarīram ॥ 7.5॥

Oh creator of all the worlds, may the experts in legends say that you have a feminine form. Let that indeed be true as some playful form of yours. However, your actual form is the divine (cosmic) particle. ॥ 7.5॥

Devi's actual form is being described by the poet in many places starting from the very first verse. ॥ 7.5॥

भूजन्मपांसुभिरगर्हितशुद्धरूपा

या काऽपि पांसुपटली विपुलेऽन्तरिक्षे।

सा ते तनुः सुमहती वरदे सुसूक्ष्मा

तामेव देवसरणिं कथयन्ति धीराः ॥ ७.६ ॥

bhūjanmapāṁsubhiragarhitaśuddharūpā

yā kā'pi pāṁsupaṭalī vipule'ntarikṣe ।

sā te tanuḥ sumahatī varade susūkṣmā

tāmeva devasaraṇiṁ kathayanti dhīrāḥ ॥ 7.6॥

Oh Devi! Your manifestation as tiny cosmic particles in the vast sky, which is greater than the greatest and smaller than the smallest, is the purest form untainted by earthen particle. The learned people regard that form of yours as devayana, divine path. ॥ 7.6॥

या देवि देवसरणिर्भवमग्नदुर्गा

वैरोचनीति कथिता तपसा ज्वलन्ती।

राजीवबन्धुमहसा विहिताङ्गरागा

सा ते तनुर्भवति सर्वसुपर्ववर्ण्ये॥ ७.७॥

yā devi devasaraṇirbhavamagnadurgā

vairocanīti kathitā tapasā jvalantī ।

rājīvabandhumahasā vihitāṅgarāgā

sā te tanurbhavati sarvasuparvavarṇye ॥ 7.7॥

Oh Devi! Praised by all the gods, you have the divine form decorated with the great solar light. Your divine path (devasarani) is unattainable for

people immersed in worldly matters. You are called Vairochani, the resplendent power of the Supreme Sun shining with the penance. ॥ 7.7॥

Devi's form as resplendent divine particle is established by the enlightened souls who are on the divine path to attain the world of light (Svarloka). She is attainable only by enlightened souls. Her similar description is seen in a Mantra, "tamagnivarnam tapasa jvalantim vairochanim karmaphaleshu jushtam durgam devim sharanamaham prapadye sutarasi tarase namah." ॥ 7.7॥

प्राणास्तवात्र हृदयं च विराजतेऽत्र

नेत्राणि चात्र शतशः श्रवणानि चात्र।

घ्राणानि चात्र रसनानि तथा त्वचश्च

वाचोऽत्र देवि चरणानि च पाणयोऽत्र॥ ७.८॥

prāṇāstavātra hṛdayaṁ ca virājate'tra

netrāṇi cātra śataśaḥ śravaṇāni cātra ।

ghrāṇāni cātra rasanāni tathā tvacaśca

vāco'tra devi caraṇāni ca pāṇayo'tra ॥ 7.8॥

Oh Devi! Your life energies which are the sources of holding the life in the entire Universe are present here in the form of the heart, speech, hundreds of eyes, ears, nose, tongues, skin, feet and hands. ॥ 7.8॥

Devi's life energy refers to her form as divine particle in the divine path as explained earlier. Singular term is used for the heart that is the sole source of knowledge and action of all the individual forms wherein other organs like hands, feet etc., are seen as many as the individual souls are seen.

सर्वत्र पश्यसि शृणोषि च सर्वतोऽम्ब

सर्वत्र खादसि विजिघ्रसि सर्वतोऽपि।

सर्वत्र च स्पृशसि मातरभिन्नकाले

कः शक्नुयान्निगदितुं तव देवि भाग्यम्॥ ७.९॥

sarvatra paśyasi śṛṇoṣi ca sarvato'mba

sarvatra khādasi vijighrasi sarvato'pi ।

sarvatra ca spṛśasi mātarabhinnakāle

kaḥ śaknuyānnigadituṁ tava devi bhāgyam ॥ 7.9॥

Oh, Mother! Eternal Power, you are performing all the actions like seeing, hearing, consuming, smelling, touching everything and everywhere in the entire universe simultaneously. How can anyone describe your immense power uninterrupted by place and time? ॥ 7.9॥

सर्वत्र नन्दसि विमुञ्चसि सर्वतोऽम्ब

सर्वत्र संसरसि गर्जसि सर्वतोऽपि।

सर्वत्रदेवि कुरुषे तव कर्मजाल-

वैचित्र्यमीश्वरि निरूपयितुं क्षमः कः॥ ७.१०॥

sarvatra nandasi vimuñcasi sarvato'mba

sarvatra saṁsarasi garjasi sarvato'pi ।

sarvatradevi kuruṣe tava karmajāla-

vaicitryamīśvari nirūpayituṁ kṣamaḥ kaḥ ॥ 7.10॥

Oh, Mother! You take delight, as you are the incarnate of bliss that is spread everywhere. You are constantly engaged in action; move around with the roaring voice. Ishvari, who is capable of comprehending and telling the wonder of your divine play? ॥ 7.10॥

विश्वाम्बिके त्वयि रुचां पतयः कियन्तो

नानाविधाब्धिकलिता क्षितयः कियत्यः।

बिम्बानि शीतमहसां लसतां कियन्ति

नैतच्च वेद यदि को विबुधो बहुज्ञः॥ ७.११॥

viśvāmbike tvayi rucāṁ patayaḥ kiyanto

nānāvidhābdhikalitā kṣitayaḥ kiyatyaḥ ।

bimbāni śītamahasāṁ lasatāṁ kiyanti

naitacca veda yadi ko vibudho bahujñaḥ ॥ 7.11॥

Oh, Oh, Mother of the Universe! Who knows how many Suns are in you; how many Earths surrounded by different oceans are in you; how many Moons are shining in you. How can anyone be called learned if such glory of yours is not known? ॥ 7.11॥

अव्यक्तशब्दकलयाऽखिलमन्तरिक्षं

त्वं व्याप्य देवि सकलागमसम्प्रगीते।

नादोऽस्युपाधिवशतोऽथ वचांसि चासि

ब्राह्मीं वदन्ति कवयोऽमुकवैभवां त्वाम्॥ ७.१२॥

avyaktaśabdakalayā'khilamantarikṣaṁ

tvaṁ vyāpya devi sakalāgamasampragīte ।

nādo'syupādhivaśato'tha vacāṁsi cāsi

brāhmīṁ vadanti kavayo'mukavaibhavāṁ tvām ॥ 7.12॥

The poet praises the manifestation of Devi Uma as seven cosmic mothers in the following seven verses.

Glory of Brahmi Matrika

Oh, Devi! Praised by all the Agamas, you are primordial Sound-Nada pervading the entire mid-region with a fraction of the un-manifest Word (Pranava), and later you are indeed Speech due to additional occurrence. You are praised by wise poets as Brahmi, the power of Brahma, creator because of your glory as both the cause and the effect. ॥ 7.12॥

Devi is the 'cause' being un-manifest and she is also the 'effect' being manifest. She is Nada, primordial Sound (pranava) which is the causal state of the Word to be manifested. She pervades the mid-world as Pranava Nada. She is also the effect i.e., Sound which is the manifest Word, the articulated Speech. In this aspect of both the un-manifest and the manifest Word, the Divine Puissance is called Brahmi, the Shakti of Brahma, and the creative Purusha. ॥ 7.12॥

नानाविधैर्भुवनजालसवित्रि रूपैर्-

व्याप्तैकनिष्कलगभीरमहस्तरङ्गैः।

व्यक्तं विचित्रयसि सर्वमखर्वशक्ते

सा वैष्णवी तव कला कथिता मुनीन्द्रैः॥ ७.१३॥

nānāvidhairbhuvanajālasavitri rūpair-

vyāptaikaniṣkalagabhīramahastaraṅgaiḥ ।

vyaktaṁ vicitrayasi sarvamakharvaśakte

sā vaiṣṇavī tava kalā kathitā munīndraiḥ ॥ 7.13॥

Glory of Vaishnavi Matrika

Oh Devi! Who has boundless power, creator of the web of worlds; you make the wonderful world appear before the eyes in the diverse forms that are waves of a pervading, sole, pathless, profound Light. This special power – aspect of yours is called Vaishnavi by the great sages. ॥ 7.13॥

All that is to be manifested is brought out of its un-manifest, formless state and made visible in forms, forms that are really the multiple figurations of the One Light that exists by itself, sole, entire, pervading all. The Power that affects this marvel of manifesting in varied forms is renowned as Vaishnavi, the Shakti of Vishnu – the pervading Godhead by the great sages. ॥ 7.13॥

व्यक्तित्वमम्ब हृदये हृदये दधासि

येन प्रभिन्न इव बद्ध इवान्तरात्मा।

सेयं कला भुवननाटकसूत्रभर्त्रि

माहेश्वरीति कथिता तव चिद्विभूतिः॥ ७.१४॥

vyaktitvamamba hṛdaye hṛdaye dadhāsi

yena prabhinna iva baddha ivāntarātmā ।

seyaṁ kalā bhuvananāṭakasūtrabhartri

māheśvarīti kathitā tava cidvibhūtiḥ ॥ 7.14॥

Glory of Maaheshvari Matrika

Oh, Mother! You have absolute control over the drama being played in the Universe; you bear the sense of individuality in each and every heart by which the inner soul feels as if differentiated and as if bound. This glory of Conscious-Force of yours is called Maaheshvari. ॥ 7.14॥

The Divine Mother is the director who conducts the drama of the universe with the leading strings in her hands. A portion of her Conscious-Force creates in each person the sense of 'I', the individuality by which the inner self feels itself different from other selves though in fact all Self is One. Apart from this practical differentiation, it feels itself bound to the form in which it is individualized though in reality it is ever free. This Power of seeing differentiation, by which the inner self which is universal becomes as if individual, the One becomes as if many though free become as if bound, is a play of her Conscious-Force and is known as Maheshwari, the Maya-Power of the Supreme Lord, lodged in the heart.
Bhramayan sarvabhutani hriddeshe-rjuna tishthati – Gita. ॥ 7.14॥

आहारशुद्धिवशतः परिशुद्धसत्त्वे

नित्यस्थिरस्मृतिधरे विकसत्सरोजे।

प्रादुर्भवस्यमलतत्त्वविभासिका या

सा त्वं स्मृता गुरुगुहस्य सवित्रि शक्तिः ॥ ७.१५॥

āhāraśuddhivaśataḥ pariśuddhasattve

nityasthirasmṛtidhare vikasatsaroje ।

prādurbhavasyamalatattvavibhāsikā yā

sā tvaṁ smṛtā guruguhasya savitri śaktiḥ ॥ 7.15॥

Glory of Koumari Matrika

You manifest radiating the light of pure Truth in the blossomed heart-lotus of a person whose inner being is purified due to the cleansing of food and whose memory is ever stable. Oh, Mother of Guruguha! That power of yours is known as Skanda Shakti. ॥ 7.15॥

Food is not merely the gross substance that one eats; it is much more; the psychological intake through the senses, through the mind. By discrimination and discipline of rejection of the unspiritual elements and vibrations, by detachment from external nature, one acquires purity in the stuff of being; as a result, the consciousness grows in power, the capacity to hold increases in stability. In the blossoming heart of such a person, a special power of the Divine Mother manifests her Light of Pure Truth. This one is celebrated as the Power of Skanda. Skanda is called Kumara. Hence, power of Skanda is called Koumari. This has reference in Chandogya Shriti. ॥ 7.15॥

हव्यं यया दिविषदो मधुरं लभन्ते

कव्यं यया रुचिकरं पितरो भजन्ते।

अश्नाति चान्नमखिलोऽपि जनो ययैव

सा ते वराहवदनेति कलाऽम्ब गीता॥ ७.१६॥

havyaṁ yayā diviṣado madhuraṁ labhante

kavyaṁ yayā rucikaraṁ pitaro bhajante ।

aśnāti cānnamakhilo'pi jano yayaiva

sā te varāhavadaneti kalā'mba gītā ॥ 7.16॥

<u>Glory of Vaarahi Matrika</u>

Oh, Mother! Your power from which the gods receive havya- sweet oblation; the fathers obtain tasty kavya; and the entire humankind eat food is praised as boar-faced (Varahivadana), the Vaarahi Power. ॥ 7.16॥

The power of eating and assimilation all over the creation is an emanation of the Divine Consciousness-Force. The force that enables man to eat, digest and enjoy food is Varahi. She is the Power of enjoyment who enables all created beings to enjoy food. ॥ 7.16॥

दुष्टान्निहंसि जगतामवनाय साक्षा-

दन्यैश्च घातयसि तप्तबलैर्महद्भिः।

दम्भोलिचेष्टितपरीक्ष्यबला बलारेः

शक्तिर्न्यगादि तव देवि विभूतिरेषा॥ ७.१७॥

duṣṭānnihaṁsi jagatāmavanāya sākṣā-

danyaiśca ghātayasi taptabalairmahadbhiḥ ।

dambholiceṣṭitaparīkṣyabalā balāreḥ

śaktirnyagādi tava devi vibhūtireṣā ॥ 7.17॥

Glory of Indrani Matrika

Oh, Devi! You being formidable like the mighty weapon – Vajrayudha of Indra. You personally annihilate the wicked in order to protect the world and you get the wicked exterminated through others great with flaming strength. This glory of yours is praised as the power of Indra, Indrani. ॥ 7.17॥

सङ्कल्परक्तकणपानविवृद्धशक्त्या

जाग्रत्समाधिकलयेश्वरि ते विभूत्या।

मूलाग्निचण्डशशिमुण्डतनुत्रभेत्र्या

चामुण्डया तनुषु देवि न किं कृतं स्यात्॥ ७.१८॥

saṅkalparaktakaṇapānavivṛddhaśaktyā

jāgratsamādhikalayeśvari te vibhūtyā ।

mūlāgnicaṇḍaśaśimuṇḍatanutrabhetryā

cāmuṇḍayā tanuṣu devi na kiṁ kṛtaṁ syāt ॥ 7.18॥

Glory of Chamunda Matrika

Oh, Goddess! What is not possible to do in our physical forms by your power of Chamunda that swells by drinking blood drops of intent thoughts? You take control of demon called Chanda stationed in the Muladhara Chakra and Munda, Moon in Sahasrara being in the waking state of samadhi. ॥ 7.18॥

Devi's power that penetrates the gross protective walls (kavacha) the Knots (granthis), passes through the obstructions called Chanda in Muladhara and Munda in Sahasrara to release the bliss. This is known as power of Chaamundi. Munda, who obstructs the flow of bliss, is the mind.

The poet gives here the spiritual significance of a legendary anecdote about the annihilation of Rakshasas called Chanda and Munda by Devi. She drinks the blood drops of Raktabijasura to prevent the creation of many more such wicked personalities.

"yasmat chandam cha mundam ca grihitva tvamupagata, chamundeti tato loke khyata devi bhavishyati"- Durga saptashati, (8) ॥ 7.18॥

त्वं लोकराज्ञि परमात्मनि मूलमाया

शक्रे समस्तसुरभर्तरि जालमाया।

छायेश्वरान्तरपुमात्मनि योगमाया

संसारसक्तहृदयेष्वसि पाशमाया॥ ७.१९॥

tvaṁ lokarājñi paramātmani mūlamāyā

śakre samastasurabhartari jālamāyā ।

chāyeśvarāntarapumātmani yogamāyā

saṁsārasaktahṛdayeṣvasi pāśamāyā ॥ 7.19॥

Oh, Empress of the Universe! Your Maya in Supreme Godhead is 'Fundamental Maya'; in Indra, the lord of all the gods, it is called 'Mysterious Maya'; in the Inner soul of the Sun's orb, it is 'Yoga Maya'; in the hearts that are attached to the world, you are 'Binding Maya'.

Maya is the Self-Power of the Lord, the Divine Shakti that is inseparable from Him. As is His poise in the manifestation, so is her formulation and function. She takes many forms and she is adept in fashioning the many out of the One. In the highest state of the Supreme, she is the Power that is at the source of all creation; out of her womb, all ensues. ॥ 7.19॥

त्वं भूतभर्तरि भवस्यनुभूतिनिद्रा

सोमस्यपातरि बिडौजसि मोदनिद्रा।

सप्ताश्वबिम्बपुरुषात्मनि योगनिद्रा

संसारमग्नहृदयेष्वसि मोहनिद्रा॥ ७.२०॥

tvaṁ bhūtabhartari bhavasyanubhūtinidrā

somasyapātari biḍaujasi modanidrā ।

saptāśvabimbapuruṣātmani yoganidrā

saṁsāramagnahṛdayeṣvasi mohanidrā ॥ 7.20॥

You are the experiential sleep in Shiva, the lord of all beings; sleep of bliss in Indra, drinker of Soma; sleep of yoga in Vishnu who is in the seven-horsed Sun's orb; sleep of delusion in the hearts of people engrossed in the worldly life. ॥ 7.20॥

विष्णुश्चकार मधुकैटभनाशनं यन्-

मुक्तः सहस्रदलसम्भवसंस्तुता सा।

काली घनाञ्जननिभप्रभदेहशालि-

न्युग्रा तवाम्ब भुवनेश्वरि कोऽपि भागः॥ ७.२१॥

viṣṇuścakāra madhukaiṭabhanāśanaṁ yan-

muktaḥ sahasradalasambhavasaṁstutā sā ।

kālī ghanāñjananibhaprabhadehaśāli-

nyugrā tavāmba bhuvaneśvari ko'pi bhāgaḥ ॥ 7.21॥

Oh, Queen of the Universe! Vishnu annihilated the demons called Madhu and Kaitabha when he was released by your yogic sleep-yoganidra. She is praised by Brahma, born in the lotus of thousand petals. Is not that form reflecting some part of you who is known as ferocious Kali shining like the deep black-anjana mountain ? ॥ 7.21॥

This refers to the famous account of annihilation of demons called Madhu and Kaitabha by Vishnu. Three forms of Devi as described in Devimahatmyacharita viz., Kali, Mahishasuramardini and koushiki are praised by the poet here in three verses starting from Kali. ॥ 7.21॥

विद्युत्प्रभामयमधृष्यतमं द्विषद्भि-

श्चण्डप्रचण्डमखिलक्षयकार्यशक्तम्।

यत्ते सवित्रि महिषस्य वधे स्वरूपं

तच्चिन्तनादिह नरस्य न पापभीतिः॥ ७.२२॥

vidyutprabhāmayamadhṛṣyatamaṁ dviṣadbhi-

ścaṇḍapracaṇḍamakhilakṣayakāryaśaktam ।

yatte savitri mahiṣasya vadhe svarūpaṁ

taccintanādiha narasya na pāpabhītiḥ ॥ 7.22॥

Oh, Mother! One who contemplates on your invincible terrifying and all destructive form filled with lightning flame that you assumed at the time of killing the demon Mahisha; will get rid of the fear of sin. ॥ 7.22॥

Contemplation on that ferocious form of Mahishasuramardini which can destroy all negative forces would also destroy the temptations to commit any sin in this world. ॥ 7.22॥

शुम्भं निशुम्भमपि या जगदेकवीरौ

शूलाग्रशान्तमहसौ महती चकार।

सा कौशिकी भवति काशयशाः कृशोद-

र्यात्माङ्गजा तव महेश्वरि कश्चिदंशः॥ ७.२३॥

śumbhaṁ niśumbhamapi yā jagadekavīrau

śūlāgraśāntamahasau mahatī cakāra ।

sā kauśikī bhavati kāśayaśāḥ kṛśoda-

ryātmāṅgajā tava maheśvari kaścidaṁśaḥ ॥ 7.23॥

Oh, Maheshvari! Your great luminous form that silenced the most valiant demons called Shumbha and Nishumbha at the edge of the spear is known as Koushiki. ॥ 7.23॥

There is a reference of celebrated form of Devi, as Koushiki in 'Devi Charita' as, "koushiki nama sa durga hantri shumbha nishumbhayoh". ॥ 7.23॥

माये शिवे श्रितविपद्विनिहन्त्रि मातः

पश्य प्रसादभरशीतलया दृशा माम्।

एषोऽहमात्मजकलत्रसुहृत्समेतो

देवि त्वदीयचरणं शरणं गतोऽस्मि॥ ७.२४॥

māye śive śritavipadvinihantri mātaḥ

paśya prasādabharaśītalayā dṛśā mām ।

eṣo'hamātmajakalatrasuhṛtsameto

devi tvadīyacaraṇaṁ śaraṇaṁ gato'smi ॥ 7.24॥

Oh, Shive! Maye! Mother! Remover of the difficulties of your devotees! Look at me with your compassionate glance. Oh, Devi! I have fallen at your holy feet for protection along with my kith and kin. ॥ 7.24॥

धिन्वन्तु कोमलपदाः शिववल्लभाया-

श्चेतो वसन्ततिलकाः कविकुञ्जरस्य।

आनन्दयन्तु च पदाश्रितसाधुसङ्घं

कष्टं विधूय सकलं च विधाय चेष्टम्॥ ७.२५॥ १७५

dhinvantu komalapadāḥ śivavallabhāyā-

śceto vasantatilakāḥ kavikuñjarasya ।

ānandayantu ca padāśritasādhusaṅghaṁ

kaṣṭaṁ vidhūya sakalaṁ ca vidhāya ceṣṭam ॥ 7.25॥ 175

May these delicate words in Vasantatilaka meter from a great poet Ganapati please the heart of the consort of Shiva. May the assembly of pious people feel happy by getting what they desire and get rid of their difficulties (by praising Devi with these verses).

अष्टमः स्तबकः - aṣṭamaḥ stabakaḥ - 8th Stabaka

अनुष्टुब्वृत्तम् - anuṣṭubvṛttam - Anushtub meter

चरित्रत्रयम्- caritratrayam - Three anecdotes

Devi is adored in this Stabaka through her famous act of annihilation of demons Madhu, Kaitabha etc.

तमसामभितो हन्ता चन्डिकाहासवासरः।

सतां हृदयराजीवविकासाय प्रकल्पताम्॥ ८.१॥

tamasāmabhito hantā canḍikāhāsavāsaraḥ ।

satāṁ hṛdayarājīvavikāsāya prakalpatām ॥ 8.1॥

The daybreak smile of Chandika removes ignorance like daybreak removes the darkness of ignorance all round. May that smile bless the pious people to bloom the lotus of their hearts. ॥ 8.1॥

Devi's blessing is very essential for awakening Anahata Chakra

या निद्रा सर्वभूतानां योगनिद्रा रमापतेः।

ईड्यतां सा महाकाली महाकालसखी सखे॥ ८.२॥

yā nidrā sarvabhūtānāṁ yoganidrā ramāpateḥ ।

īḍyatāṁ sā mahākālī mahākālasakhī sakhe ॥ 8.2॥

Mahakali who is in the form of sleep of all living beings manifests as yogic sleep (yoganidra) in Vishnu. Oh, my friend (devotee), the glory of Mahakali, consort of Mahakala may be praised. ॥ 8.2॥

Sleep of all living beings refers to lack of memory of the Self. ॥ 8.2॥

विरिञ्चिना स्तुते मातः कालि त्वं चेन्न मुञ्चसि।

मधुकैटभसंहारं करोतु कथमच्युतः॥ ८.३॥

viriñcinā stute mātaḥ kāli tvaṁ cenna muñcasi ।

madhukaiṭabhasaṁhāraṁ karotu kathamacyutaḥ ॥ 8.3॥

Oh, Mother! Your manifestation as yoganidra in Mahavishnu left him when you were praised by Brahma. Otherwise, how could Vishnu annihilate the demons Madhu and Kaitabha? ॥ 8.3॥

Vishnu could annihilate the demons only after Devi released him from the influence of her yoganidra. ॥ *8.3*॥

वासवः काशनीकाशयशोलङ्कृतदिङ्मुखः।

महोग्रविक्रमाद्यस्मादासीदाजौ पराङ्मुखः॥ ८.४॥

vāsavaḥ kāśanīkāśayaśolaṅkṛtadiṅmukhaḥ ।

mahogravikramādyasmādāsīdājau parāṅmukhaḥ ॥ 8.4॥

Poet describes the great strength of demon Mahisha in following ten verses in order to establish the greatest power of Devi who put an end to his tyranny.

Indra, whose pure fame had decorated all the directions, was defeated in war by that great powerful warrior (Mahisha). ॥ 8.4॥

kashanikashayashas- fame that is white like kasha pushpa; white kashi flower refers to the pure fame.

यत्प्रतापेन सन्तप्तो मन्ये बाडबरूपभृत्।

भगवाननलोऽद्यापि सिन्धुवासं न मुञ्चति॥ ८.५॥

yatpratāpena santapto manye bāḍabarūpabhṛt ।

bhagavānanalo'dyāpi sindhuvāsaṁ na muñcati ॥ 8.5॥

It feels as if Agni has not yet left his abode in the ocean in which he took shelter in the form of Badaba when he was scorched by the valor of Mahishasura. ॥ 8.5॥

Badabagni, an aspect of fire is present in the deep currents of ocean according to the ancient belief. ॥ 8.5॥

कुर्वाणे भूतकदनं यस्मिन्विस्मितचेतसः।

एष एवान्तको नाहमित्यासीदन्तकस्य धीः॥ ८.६॥

kurvāṇe bhūtakadanaṁ yasminvismitacetasaḥ ।

eṣa evāntako nāhamityāsīdantakasya dhīḥ ॥ 8.6॥

The God of death (Yama) saw the annihilation of people by the tyrant Mahishasura and wondered in his mind whether 'Mahishasura is indeed Yama not me'. ॥ 8.6॥

रणे येनातिरस्कृत्य त्यक्तो राक्षस इत्यतः।

चिराय हरिदीशेषु कोणेशः प्राप्तवान्यशः॥ ८.७॥

raṇe yenātiraskṛtya tyakto rākṣasa ityataḥ ।

cirāya haridīśeṣu koṇeśaḥ prāptavānyaśaḥ ॥ 8.7॥

The Lord of South-West direction, Nirruti enjoyed the high status as 'Konesha' since he was spared from waging war by Mahishasura because he also belonged to the clan of Rakshasas. ॥ 8.7॥

यन्नियन्तुमशक्तस्य कुर्वाणमसतीः क्रियाः।

नियन्तुरसतामासीत्पाशिनो मलिनं यशः॥ ८.८॥

yanniyantumaśaktasya kurvāṇamasatīḥ kriyāḥ ।

niyanturasatāmāsītpāśino malinaṁ yaśaḥ ॥ 8.8॥

The fame of Varuna, controller of evil people was tainted because he was not able to control the evil acts of Mahishasura. ॥ 8.8॥

बाहुवीर्यपराभूतो यस्य प्रायेण मारुतः।

बभूव क्षणदान्तेषु रतान्तपरिचारकः॥ ८.९॥

bāhuvīryaparābhūto yasya prāyeṇa mārutaḥ ।

babhūva kṣaṇadānteṣu ratāntaparicārakaḥ ॥ 8.9॥

Vayu was defeated by Mahishasura's valor and perhaps became his servant when the demon used to sport with his wife in his inner chambers (with pleasant breeze during the close of night). ॥ 8.9॥

निधीन्येन जितो हित्वा राजराजः पलायितः।

स्पष्टं बभाण माधुर्यं प्राणानामखिलादपि॥ ८.१०॥

nidhīnyena jito hitvā rājarājaḥ palāyitaḥ ।

spaṣṭaṁ babhāṇa mādhuryaṁ prāṇānāmakhilādapi ॥ 8.10॥

Kubera, the king of kings, testified the truth of the dictum that 'life is more precious than everything' when he flew away leaving all his valuable treasures after he was defeated by Mahishasura. ॥ 8.10॥

यस्मिन्नुत्तरपूर्वस्या दिश एकादशाधिपाः।

कुण्ठा बभूवुरात्मीयकण्ठोपमितकीर्तयः॥ ८.११॥

yasminnuttarapūrvasyā diśa ekādaśādhipāḥ ।

kuṇṭhā babhūvurātmīyakaṇṭhopamitakīrtayaḥ ॥ 8.11॥

Eleven Rudras of North-eastern regions were defeated by Mahishasura and their fame became black (tainted) like (the color of) their neck. ॥ 8.11॥

The poet brings in comparison with the blue color of Rudra's neck with the fame turning black. Rudra's neck has turned blue because he consumed the poison that arose from churning of ocean, Samudramathana. Aja, Eka, Ahirbhudnya, Pinaki, Maheshwara, Aparajita, Shaad vrishakapi,Trasika, Shabhu, Harana and Ishwara are eleven Rudras. ॥ 8.11॥

निजशुद्धान्तकान्तानामाननैरेव निर्जितम्।

ललज्जे यः पुनर्जित्वा शूरमानी सुधाकरम्॥ ८.१२॥

nijaśuddhāntakāntānāmānanaireva nirjitam ।

lalajje yaḥ punarjitvā śūramānī sudhākaram ॥ 8.12॥

Valiant Mahishasura, felt ashamed when he defeated the Moon because the Moon was already defeated by the faces of beautiful ladies of his harem. ॥ 8.12॥

The brave persons feel ashamed by their victory over a person who is already defeated. ॥ 8.12॥

बालस्येव क्रीडनकैः प्रवीरैर्यस्य खेलतः।

लीलाकन्दुकधीरासीद्देवे दीधितिमालिनि॥ ८.१३॥

bālasyeva krīḍanakaiḥ pravīrairyasya khelataḥ ।

līlākandukadhīrāsīddeve dīdhitimālini ॥ 8.13॥

Mahisha used to consider the combats with mighty opponents as only a child's play. Hence, the radiant Sun in the galaxy was just a ball fit for play to him. ॥ 8.13॥

त्रियामाचरशुद्धान्तभ्रूविलासनिवारणम्।

विष्णोः सुदर्शनं चक्रं यस्य नापश्यदन्तरम्॥ ८.१४॥

triyāmācaraśuddhāntabhrūvilāsanivāraṇam ।

viṣṇoḥ sudarśanaṁ cakraṁ yasya nāpaśyadantaram ॥ 8.14॥

Vishnu's weapon, Sudarshana disc that has put an end to the enjoyment of women in the harem of demons could not make any impact on Mahisha. ॥ 8.14॥

महिषं तं महावीर्यं या सर्वसुरदेहजा।

अवधीद्दानवं तस्यै चण्डिकायै नमो नमः॥ ८.१५॥

mahiṣaṁ taṁ mahāvīryaṁ yā sarvasuradehajā ।

avadhīddānavaṁ tasyai caṇḍikāyai namo namaḥ ॥ 8.15॥

I offer prayers to Devi Chandika, sprung from the forms of all the gods, who killed the dreadful demon Mahishasura. ॥ 8.15॥

मुखं तवासेचनकं ध्यायं ध्यायं निरन्तरम्।

मृगेन्द्रवाहे कालेन मृडस्त्वन्मुखतां गतः॥ ८.१६॥

mukhaṁ tavāsecanakaṁ dhyāyaṁ dhyāyaṁ nirantaram ।

mṛgendravāhe kālena mṛḍastvanmukhatāṁ gataḥ ॥ 8.16॥

Oh, Mother Simhavahini! Shiva meditated upon your most adorable face incessantly and obtained the form of yours eventually (as Ardhanarishvara). ॥ 8.16॥

कार्तिकीचन्द्रवदना कालिन्दीवीचिदोर्लता।

अरुणाम्भोजचरणा जयति त्रिरुचिः शिवा॥ ८.१७॥

kārtikīcandravadanā kālindīvīcidorlatā ।

aruṇāmbhojacaraṇā jayati triruciḥ śivā ॥ 8.17॥

May Devi Shivaa be victorious who has three varied luster. Her face resembles full moon of Kartika month, arms are like the waves of Yamuna River, and feet are like red lotus flowers. ॥ 8.17॥

Shivaa has three varied luster of three colors viz, white complexion of her face like moon, arms are black like Yamuna River and feet are red like lotus flower. Devi's three colors correspond with her three gunas as the Shruti says, 'ajaameekaam lohitashuklakrishnaam'. ॥ 8.17॥

यत्ते कचभरः कालो यद्बाहुर्लोकरक्षकः।

युक्तं द्वयं शिवे मध्यस्त्वसन्नाको न नाकराट्॥ ८.१८॥

yatte kacabharaḥ kālo yadbāhurlokarakṣakaḥ ।

yuktaṁ dvayaṁ śive madhyastvasannāko na nākarāṭ ॥ 8.18॥

Oh, Shive! Your heavy tresses are Kaala (black/destroying) and your arms are there for the protection of the world. Your tender middle portion (waist) represents heaven along with Lord of the heavens, Indra. ॥ 8.18॥

Indra is left with no work as the Goddess herself executes both protection and destruction. ॥ 8.18॥

स्वदेहादेव या देवी प्रदीपादिव दीपिका।

आविर्भभूव देवानां स्तुवतां हर्तुमापदः॥ ८.१९॥

svadehādeva yā devī pradīpādiva dīpikā ।

āvirbhabhūva devānāṁ stuvatāṁ hartumāpadaḥ ॥ 8.19॥

Devi (Koushiki) came into being from her own body like a lamp is ignited from another glowing lamp when the gods invoked her for relief from their difficulties. ॥ 8.19॥

Description in these verses refers to the Devi's form called Koushiki mentioned in the twenty-third verse of this stabaka.

धैर्यचातुर्यगाम्भीर्यवीर्यसौन्दर्यशालिनीम्।

रत्नं नितम्बिनीजातौ मेनिरे यां सुरासुराः॥ ८.२०॥

dhairyacāturyagāmbhīryavīryasaundaryaśālinīm ।

ratnaṁ nitambinījātau menire yāṁ surāsurāḥ ॥ 8.20॥

The gods as well as demons regarded the Koushiki form of Devi as a precious gem among womankind. She is gifted with excellent qualities like courage, proficiency, dignity, strength, and beauty. ॥ 8.20॥

यदीयहुङ्कृत्यनले धूम्राक्षोऽभवदाहुतिः।

समाप्तिं भीषणं यावन्नैवावाप विकत्थनम्॥ ८.२१॥

yadīyahuṅkṛtyanale dhūmrākṣo'bhavadāhutiḥ ।

samāptiṁ bhīṣaṇaṁ yāvannaivāvāpa vikatthanam ॥ 8.21॥

Dhumraksha became the sacrificial offering before he could complete the self-boasting praises when he heard the inferno of Devi's loud roar 'Hum' in the battle field. ॥ 8.21॥

चामुंडाशिवदूत्यौ यत् कले दारुणविक्रमे।

भक्षयामासतुर्मूर्तीः कीर्तिभिः सह रक्षसाम्॥ ८.२२॥

cāmuṁḍāśivadūtyau yat kale dāruṇavikrame ।

bhakṣayāmāsaturmūrtīḥ kīrtibhiḥ saha rakṣasām ॥ 8.22॥

Chamunda and Shivaduti, two fractional forms of Devi are ferocious warriors. They consumed not only the physical forms of demons but also their fame. ॥ 8.22॥

यस्याः शूले जगामास्तं यशः शुम्भनिशुम्भयोः।

नमामि विमलश्लोकां कौशिकीं नाम तामुमाम्॥ ८.२३॥

yasyāḥ śūle jagāmāstaṁ yaśaḥ śumbhaniśumbhayoḥ ।

namāmi vimalaślokāṁ kauśikīṁ nāma tāmumām ॥ 8.23॥

I prostrate before Uma called Koushiki of pure glory in whose spear the fame of Shumbha and Nishumbha came to halt. ॥ 8.22॥

यशोदागर्भजननाद् यशोदां गोकुलस्य ताम्।

वन्दे भगवतीं नन्दां विन्ध्याचलनिवासिनीम्॥ ८.२४॥

yaśodāgarbhajananād yaśodāṁ gokulasya tām ।

vande bhagavatīṁ nandāṁ vindhyācalanivāsinīm ॥ 8.24॥

I bow down to Bhagavati, Nanda Devi, residing in Vindhya Mountains, who brought fame to Gokula as she took birth in the womb of Yashoda. ॥ 8.24॥

Krishna, son of Devaki was taken to Nanda's house out of fear of Kamsa and the daughter of Yashoda was taken by Vasudeva. It is told in Bhagavata that Devi had taken birth as the daughter of Yashoda who is known as Nanda Devi. ॥ 8.24॥

अम्बिकामुपतिष्ठन्तामेताश्चण्डीमनुष्टुभः।

प्रसन्नाः साध्वलङ्काराः सिद्धपद्मेक्षणा इव॥ ८.२५॥ २००

ambikāmupatiṣṭhantāmetāścaṇḍīmanuṣṭubhaḥ ।

prasannāḥ sādhvalaṅkārāḥ siddhapadmekṣaṇā iva ॥ 8.25॥
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May these prayers of Mother, composed in Anushtubh meter decorated with different figures of speech, gratify Devi Chandi (like the heavenly damsels). ॥ 8.25 ॥

॥ समाप्तं च द्वितीयं शतकम् ॥

॥ samāptaṁ ca dvitīyaṁ śatakam ॥

॥ End of Second Shataka ॥

॥ उमासहस्रम्॥ ॥ umāsahasram ॥

तृतीयं शतकम् - tṛtīyaṁ śatakam - Third Shataka

नवमः स्तबकः - navamaḥ stabakaḥ - 9th Stabaka

आर्यावृत्तम् (āryāvṛttam) – Arya meter

मन्दहासः -mandahāsaḥ - Smile

शारदवलक्षपक्षक्षणदावैमल्यशिक्षकोऽस्माकम्।

जागर्तु रक्षणाय स्थाणुपुरन्ध्रीमुखविकासः॥ ९.१॥

śāradavalakṣapakṣakṣaṇadāvaimalyaśikṣako'smākam ।

jāgartu rakṣaṇāya sthāṇupurandhrīmukhavikāsaḥ ॥ 9.1॥

The smile of the consort of Shiva (Sthaanu) is pure like the moonlight of autumn nights. May that smile (that is) like a teacher of purity be alert for our protection. ॥ 9.1॥

Uma's smile that is brighter than the moonlight is described here as the blossom of her face. It removes darkness (dirt), impure thoughts like a teacher. Devi's smile, which is ever alert, removes the fear of animate and inanimate enemies day and night. It also symbolizes the Light of consciousness that protects the devotees; being a guiding forces as a teacher leading (motivating) the devotees to purity of thought. ॥ 9.1॥

व्याख्यानं हर्षस्य प्रत्याख्यानं शरत्सुधाभानोः।

दिशतु हृदयप्रसादं गौरीवदनप्रसादो नः॥ ९.२॥

vyākhyānaṁ harṣasya pratyākhyānaṁ śaratsudhābhānoḥ ।

diśatu hṛdayaprasādaṁ gaurīvadanaprasādo naḥ ॥ 9.2॥

The grace of Gauri's face that denies the delight of autumnal moon is indeed the very elucidation of delight. May the grace of her countenance grant us tranquility of heart. ॥ 9.2॥

अन्तर्गतस्य हर्षक्षीरसमुद्रस्य कश्चन तरङ्गः।

हासो हरहरिणदृशो गतपङ्कं मम करोतु मनः॥ ९.३॥

antargatasya harṣakṣīrasamudrasya kaścana taraṅgaḥ ।

hāso harahariṇadṛśo gatapaṅkaṁ mama karotu manaḥ ॥ 9.3॥

May the laughter of the consort of Shiva, which is like some waves of the milky ocean of delight make my mind free from blemishes (sin). ॥ 9.3॥

दिशि दिशि विसर्पदंशुप्रशमिततापं परास्तमालिन्यम्।

कुशलानि प्रदिशतु नः पशुपतिहृदयेश्वरीहसितम्॥ ९.४॥

diśi diśi visarpadaṁśupraśamitatāpaṁ parāstamālinyam ।

kuśalāni pradiśatu naḥ paśupatihṛdayeśvarīhasitam ॥ 9.4॥

The rays of laughter of the beloved of Pashupati that have spread in all directions can remove the heat and dirt (sin). May her laughter grant us protection. ॥ 9.4॥

अन्तर्गतं च तिमिरं हरन्ति विहसन्ति रोहिणीकान्तम्।

हसितानि गिरिशसुदृषो मम प्रबोधाय कल्पन्ताम्॥ ९.५॥

antargataṁ ca timiraṁ haranti vihasanti rohiṇīkāntam ।

hasitāni giriśasudṛṣo mama prabodhāya kalpantām ॥ 9.5॥

The laughter of the consort of Shiva that removes inner obscurity mocks the moon, which can remove only darkness. May that laughter facilitate my awakening (initiation). ॥ 9.5॥

(भू)भाषातुषारदीधितिदीधित्या सह विहायसो रङ्गे।

विचरन् पुरहरतरुणीदरहासो मे हरत्वेनः॥ ९.६॥

bhāṣātuṣāradīdhitidīdhityā saha vihāyaso raṅge ।

vicaran puraharataruṇīdarahāso me haratvenaḥ ॥ 9.6॥

May the smile of the lady of Shiva (destroyer of cities) that is moving in the sky along with the glow of the moon, an ornament of Shiva, remove my sins. ॥ 9.6॥

रुद्राणीदरहसितान्यस्माकं संहरन्तु दुरितानि।

येषामुदयो दिवसो भूषापीयूषकिरणस्य॥ ९.७॥

rudrāṇīdarahasitānyasmākaṁ saṁharantu duritāni ।

yeṣāmudayo divaso bhūṣāpīyūṣakiraṇasya ॥ 9.7॥

The dawn of Rudrani's smiles makes a day break for the moon, the ornament of Shiva, which has rays of nectar. May those smiles destroy our sins. ॥ 9.7॥

स्कन्दजननीमुखेन्दोरस्मान् पुष्णातु सुस्मितज्योत्स्ना।

मुनिमतिकैरविणीनामुल्लासकथा यदायत्ता॥ ९.८॥

skandajananīmukhendorasmān puṣṇātu susmitajyotsnā ।

munimatikairaviṇīnāmullāsakathā yadāyattā ॥ 9.8॥

Hearts of the sages are like lily flowers. Happiness of their hearts depends upon the smiles that are like the moonlight emitting from the moon-like face of the Mother of Skanda. May those smiles grant us sustenance. ॥ 9.8॥

Here, 'mati' (munimatikairavini) is used in the sense of heart. The hearts of sages are compared with the blue lotus (lily) that blossoms in moonlight. ॥ *9.8*॥

कमनीयकण्ठमालामुक्तामणितारकावयस्यो नः।

कामान् वितरतु गौरीदरहासो नाम धवलांशुः॥ ९.९॥

kamanīyakaṇṭhamālāmuktāmaṇitārakāvayasyo naḥ ।

kāmān vitaratu gaurīdarahāso nāma dhavalāṁśuḥ ॥ 9.9॥

A gentle smile of Gauri, in the form of moonlight, may fulfill our desires. Her smile stays along (befriends) with the pearls of her beautiful garland that are (glowing) like stars. ॥ 9.9॥

Here, the glow of the stars and pearls are compared.

अनवद्यकण्ठमालामुक्तावलिकिरणनिवहसहवासी।

हरदयितादरहासो हरतु ममाशेषमज्ञानम्॥ ९.१०॥

anavadyakaṇṭhamālāmuktāvalikiraṇanivahasahavāsī ।

haradayitādarahāso haratu mamāśeṣamajñānam ॥ 9.10॥

May the gentle smile of the consort of Hara that co-exists with the cluster of rays of the pearls of her pure necklace take away my ignorance completely. ॥ 9.10॥

The term 'Haradayita' used here is very appropriate because the poet intends the meaning of taking away (harana) the ignorance. ॥ 9.10॥

ञ इव ज्ञदृश्य उत्तम इलाधराधीशनन्दिनीहासः।

पूर्णं करोतु मानसमभिलाषं सर्वमस्माकम्॥ ९.११॥

ña iva jñadṛśya uttama ilādharādhīśanandinīhāsaḥ ।

pūrṇaṁ karotu mānasamabhilāṣaṁ sarvamasmākam ॥ 9.11॥

The supreme smile of the daughter of the Himalaya (that holds the Earth) is like the most significant letter ञ, which is unseen in a combined letter ज्ञ . May that smile fulfill all the desires in our mind. ॥ 9.11॥

Devi's subtle smile is supreme. The significance of letter ञ is referred to in Taittiriyapratishakhya. ॥ 9.11॥

आलोकमात्रतो यः शङ्करमसमास्त्रकिङ्करं चक्रे।

अल्पोऽप्यनल्पकर्मा हासो नः पातु स शिवायाः॥ ९.१२॥

ālokamātrato yaḥ śaṅkaramasamāstrakiṅkaraṁ cakre ।

alpo'pyanalpakarmā hāso naḥ pātu sa śivāyāḥ ॥ 9.12॥

The smile of Shivaa mere sight of which made Shiva a servant of Cupid god, is capable of performing great works despite being small. May that smile protect us. ॥ 9.12॥

स्मरमतरतमीशं यः करोति भावप्रसङ्गचातुर्या।

द्विजगणपुरस्कृतोऽव्यात् स शिवाहासप्रवक्ता नः॥ ९.१३॥

smaramataratamīśaṁ yaḥ karoti bhāvaprasaṅgacāturyā ।

dvijagaṇapuraskṛto'vyāt sa śivāhāsapravaktā naḥ ॥ 9.13॥

The mesmerizing smile of Shivaa (in the form of an expounder) that causes Shiva's surrender to Cupid god is highly respected by the Brahmanas. May that smile protect us. ॥ 9.13॥

The term 'dvija', which means 'twice born', applies to both Brahmins and teeth. Therefore, the phrase 'dvijaganapuraskritah' also gives a suggestion of Devi's subtle smile brought forward by the teeth. Her smile sending a love note to Shiva with Shringarabhava is suggested here. ॥ 9.13 *॥*

रदवाससा रथी मां शरी करैः पातु पार्वतीहासः।

पावकदृशं जिगीषोः पञ्चपृषत्कस्य सेनानीः॥ ९.१४॥

radavāsasā rathī māṁ śarī karaiḥ pātu pārvatīhāsaḥ ।

pāvakadṛśaṁ jigīṣoḥ pañcapṛṣatkasya senānīḥ ॥ 9.14॥

The smile of Parvati, which is riding in the lips-chariot carrying arrows in the form of rays that are like the soldiers of Cupid for conquering Shiva who has the fire-eye (third eye), may protect me. ॥ 9.14॥

Cupid god conquers Shiva with the help of the smile of Parvati. Rays of the smile held on the lips become the arrows in the battle. ॥ *9.14*॥

शिवहृदयमर्मभेदि स्मितं तदद्रीशवंशमुक्तायाः।

दशनद्युतिद्विगुणितश्रीकं शोकं धुनोतु मम॥ ९.१५॥

śivahṛdayamarmabhedi smitaṁ tadadrīśavaṁśamuktāyāḥ ।

daśanadyutidviguṇitaśrīkaṁ śokaṁ dhunotu mama ॥ 9.15॥

The smile of Parvati, the pearl of the king of mountains, coupled (doubled) with the glow of her teeth can penetrate the heart of Shiva. May that smile alleviate my anguish. ॥ 9.15॥

While Parvati's smile is capable of penetrating Shiva's heart, why that smile cannot enter the hearts of people like us and remove the anguish ॥ 9.15॥

ब्रह्माण्डरङ्गभाजो नट्याः शिवसूत्रधारसहचर्याः।

श्रीवर्धनोऽनुलेपो मुखस्य हासः पुनात्वस्मान्॥ ९.१६॥

brahmāṇḍaraṅgabhājo naṭyāḥ śivasūtradhārasahacaryāḥ ।

śrīvardhano'nulepo mukhasya hāsaḥ punātvasmān ॥ 9.16॥

The smile of dancing partner of Shiva who is the director of the universal stage is (acts like) a cosmetic that increases the brilliance of the face. May that smile purify us. ॥ 9.16॥

अधरप्रवालशयने नासाभरणप्रभाविलासिन्या।

रममाणो हररमणीहासयुवा हरतु नः शोकम्॥ ९.१७॥

adharapravālaśayane nāsābharaṇaprabhāvilāsinyā ।

ramamāṇo hararamaṇīhāsayuvā haratu naḥ śokam ॥ 9.17॥

May the smile of the consort of Hara sporting with the glow – maiden of (Parvati's) nose ring on the bed of lip sprouts remove our anguish. ॥ 9.17॥

अधरोष्ठवेदिकायां नासाभरणांशुशाबकैः साकम्।

कुलमखिलमवतु खेलन्नद्रिसुताहासबालो नः॥ ९.१८॥

adharoṣṭhavedikāyāṁ nāsābharaṇāṁśuśābakaiḥ sākam ।

kulamakhilamavatu khelannadrisutāhāsabālo naḥ ॥ 9.18॥

The smile of the daughter of the Himalaya is playing with the rays of her nose ring on the lips like a boy playing along with other boys in a playground. May that smile protect our entire kinfolk. ॥ 9.18॥

अनुलेपनस्य वीप्सा द्विर्भावः कुचतटीदुकूलस्य।

हरतु हृदयव्यथां मे हसितं हरजीवितेश्वर्याः॥ ९.१९॥

anulepanasya vīpsā dvirbhāvaḥ kucataṭīdukūlasya ।

haratu hṛdayavyathāṁ me hasitaṁ harajīviteśvaryāḥ ॥ 9.19॥

The smile of the empress of Hara's life enhances the beauty of her face like an additional cosmetic. May that smile alleviate the grief in my heart. ॥ 9.19॥

गिरिशाङ्गरागभसितं स्वागतवचसाऽभिनन्ददादरतः।

गिरिजालीलाहसितं गरीयसीं मे तनोतु धियम्॥ ९.२०॥

giriśāṅgarāgabhasitaṁ svāgatavacasā'bhinandadādarataḥ ।

girijālīlāhasitaṁ garīyasīṁ me tanotu dhiyam ॥ 9.20॥

The lovely smile of Girija welcomes Shiva, who is decorated with holy ashes with reverence. May that smile bless me with higher intellect. ॥ 9.20॥

Girija's pure (white) smile appears like a welcoming note for Shiva.

दयितेन सँल्लपन्त्याः सह तुहिनमरीचिशिशुकिरीटेन।

वागमृतबुद्बुदोऽव्यादलसो मामगभुवो हासः॥ ९.२१॥

dayitena sam□llapantyāḥ saha tuhinamarīciśiśukirīṭena ।

vāgamṛtabudbudo'vyādalaso māmagabhuvo hāsaḥ ॥ 9.21॥

The gentle smile of the daughter of the mountains appears like a bubble of nectar of sweet words while engaged in joyful conversation with her husband, who has the crown of a baby moon. May that smile protect me. ॥ 9.21॥

शुद्धः कुचाद्रिनिलयादपि मुक्ताहारतो हरपुरन्ध्र्याः।

वदनश्रीप्रासादे विलसन् हासोऽलसोऽवतु माम्॥ ९.२२॥

śuddhaḥ kucādrinilayādapi muktāhārato harapurandhryāḥ ।

vadanaśrīprāsāde vilasan hāso'laso'vatu mām ॥ 9.22॥

May the gentle smile of Hara's wife, shining in her face, the abode of Lakshmi, which is more pure than the pearl necklace lying on her mountain like breasts, protect me. ॥ 9.22॥

The gentle smile of Gauri is more pure and more beautiful than her pearl necklace. Gauri's face-lotus is the very abode of Lakshmi. How can we describe the beautiful shining smile of Gauri at all? ॥ 9.22॥

व्यर्थीभूते चूते गतवति परिभूतिमसितजलजाते।

अनिते सिद्धिमशोके कमलेऽपि गलज्जयश्रीके॥ ९.२३॥

vyarthībhūte cūte gatavati paribhūtimasitajalajāte ।

anite siddhimaśoke kamale'pi galajjayaśrīke ॥ 9.23॥

While the (Cupid god's) arrows of mango became useless, lily was defeated; Ashoka-flower proved futile, even the lotus was not victorious. ॥ 9.23॥

बहुधा बिभेद हृदयं हरस्य बाणेन येन सुमबाणः।

तदुमालीलाहसितं मल्लीसुममस्तु मे भूत्यै॥ ९.२४॥

bahudhā bibheda hṛdayaṁ harasya bāṇena yena sumabāṇaḥ ।

tadumālīlāhasitaṁ mallīsumamastu me bhūtyai ॥ 9.24॥

Cupid god finally could penetrate the heart of Hara in many ways by the sportive jasmine-smile of Uma. May that smile grant prosperity for me. ॥ 9.24॥

Uma's smile is described here by the poet as the fifth arrow of jasmine flower by which Cupid god could penetrate the heart of Hara. Tiny

white jasmine flower is compared to the gentle and pure smile of Uma. ॥ 9.24॥

अमलदरस्मितचिह्नास्ता एताः सर्वमङ्गला आर्याः।

कमनीयतमास्वसमामुपतिष्ठन्तामुमां देवीम्॥ ९.२५॥ २२५

amaladarasmitacihnāstā etāḥ sarvamaṅgalā āryāḥ ।

kamanīyatamāsvasamāmupatiṣṭhantāmumāṁ devīm ॥ 9.25॥ 225

These pure auspicious prayers in Arya meter decorated with gentle smiles may glorify the most beautiful Devi Uma who is second to none. ॥ 9.25॥

दशमः स्तबकः - daśamaḥ stabakaḥ -10th Stabaka

ललितावृत्तम् - lalitāvṛttam - Lalita meter

केशादिपादान्तवर्णनम् keśādipādāntavarṇanam Description from head to feet

सङ्क्षालनाय हरितां विभूतये लोकत्रयस्य मदनाय धूर्जटेः।
कात्यायनीवदनतः शनैः शनैर्-निर्यन्ति शुभ्रहसितानि पान्तु नः॥ १०.१॥

saṅkṣālanāya haritāṁ vibhūtaye lokatrayasya madanāya dhūrjaṭeḥ ।
kātyāyanīvadanataḥ śanaiḥ śanair-niryanti śubhrahasitāni pāntu naḥ ॥ 10.1॥

Smiles are emerging out of Katyayani's face slowly for stimulating desire in Shiva, for prosperity of the three worlds and for purifying the directions. May those auspicious smiles protect us. ॥ 10.1॥

स्वल्पोऽपि दिक्षु किरणान् प्रसारयन् मन्दोऽपि बोधममलं दधत्सताम्।
शुभ्रोऽपि रागकृदनङ्गवैरिणो हासः पुराणसुदृशः पुनातु नः॥ १०.२॥

svalpo'pi dikṣu kiraṇān prasārayan mando'pi bodhamamalaṁ dadhatsatām ।
śubhro'pi rāgakṛdanaṅgavairiṇo hāsaḥ purāṇasudṛśaḥ punātu naḥ ॥ 10.2॥

Devi's smile is spreading the rays in all directions despite being tiny, granting pure knowledge to wise men despite being gentle. It is white (pure) but creates love of variegated colors in the heart of enemy of the Cupid god (Shiva). May that smile of beautiful lady Uma purify us. ॥ 10.2॥

The term 'raga' denotes both love and color here. ॥ 10.2॥

चेतोहरोऽप्यतिजुगुप्सितो भवेत् सर्वोऽपि जीवकलया यया विना।

सा वर्ण्यतां कथमपारचारुता पीयूषसिन्धुरखिलेन्द्रसुन्दरी॥ १०.३॥

cetoharo'pyatijugupsito bhavet sarvo'pi jīvakalayā yayā vinā ।

sā varṇyatāṁ kathamapāracārutā pīyūṣasindhurakhilendrasundarī ॥ 10.3॥

How is it possible to describe the boundless charm of the Lady of the Lord of the whole world who is the ocean of nectar (bliss) without whose vivacity of existence (life force), all beautiful things would become utterly ghastly? ॥ 10.3॥

The term 'kalaa' is found in Agamasiddhavidya. Here, meaning of 'beauty-radiance' is more appropriate because of Devi Uma's epithet, akhilendrasundari. The origin of beauty-radiance of all the living beings is called Jivakala i.e., vivacity of existence. Who would like to see the corporal body devoid of vivacity of life (jivakala)? Beauty of life can be appreciated when there is harmonious blend of all the organs with jivakala. Life force with harmony and beauty is the form of 'the charming lady of the Lord of the whole world' (akhilendrasundari), a manifestation of supreme Consciousness and Delight. ॥ 10.3॥

अत्यल्पदेववनितां च पार्थिवैर्-भावैर्वयं तुलयितुं न शक्नुमः ।

तां किं पुनः सकलदेवसुन्दरी लोकाक्षिपारणतनुप्रभामुमाम्॥ १०.४॥

atyalpadevavanitāṁ ca pārthivair-bhāvairvayaṁ tulayituṁ na śaknumaḥ

tāṁ kiṁ punaḥ sakaladevasundarī

lokākṣipāraṇatanuprabhāmumām ॥ 10.4॥

It is difficult for us to envisage the charm of ordinary divine ladies like those of Gandharvas with our worldly knowledge. Then, how can we comprehend the radiance of Uma's form that is the most magnificent charming feast for the eyes, amidst (among) all divine ladies. ॥ 10.4॥

Poets of this world who cannot describe ordinary divine ladies definitely do not have the competence to eulogize Devi Uma whose form has the supreme radiance that pleases the eyes amidst all the great divine ladies. ॥ 10.4॥

वर्षापयोदपटलस्य सान्द्रता सूर्यात्मजोर्मिचयनिम्नतुङ्गता।

कालाहिभूमिपतिदीर्घता च ते केशेषु भर्गभवनेश्वरि त्रयम्॥ १०.५॥

varṣāpayodapaṭalasya sāndratā sūryātmajormicayanimnatuṅgatā ।

kālāhibhūmipatidīrghatā ca te keśeṣu bhargabhavaneśvari trayam ॥ 10.5॥

Oh, wife of Bharga-Hara! Your lengthy tresses are like the king of serpents and they have the (thickness) intensity of the thick black clouds of

the monsoons. They appear like the rise and fall of the waves of the river Yamuna, daughter of the Sun god. ॥ 10.5॥

ईशानसुन्दरि तवास्यमण्डला-न्नीचैर्नितान्तममृतांशुमण्डलम्।

को वा न कीर्तयति लोष्टपिण्डकं लोके निकृष्टमिह मानवीमुखात्॥ १०.६॥

īśānasundari tavāsyamaṇḍalā-nnīcairnitāntamamṛtāṁśumaṇḍalam ।

ko vā na kīrtayati loṣṭapiṇḍakaṁ loke nikṛṣṭamiha mānavīmukhāt ॥ 10.6॥

Oh, charming lady of Shiva (Lord of Ishana), the orb of Moon (Chandra mandala) is indeed very much inferior to your face. Who would not praise an earthen face (lump) which is inferior to a face of beautiful lady in this world? ॥ 10.6॥

Here, inferiority of Moon compared to Uma's charming divine face is described by likening it to an earthen face. ॥ 10.6॥

बिभ्रत्यमर्त्यभुवनस्थदीर्घिका पङ्केरुहाणि वदनाय ते बलिम्।

नो चेत् कथं भवति सौरभं मह-द्भिन्ने सुमेभ्य उरुकेशि ते मुखे॥ १०.७॥

bibhratyamartyabhuvanasthadīrghikā paṅkeruhāṇi vadanāya te balim ।

no cet kathaṁ bhavati saurabhaṁ maha-dbhinne sumebhya urukeśi te mukhe ॥10.7॥

Oh, Lady with thick charming braids! The lotus flowers of the ponds in heaven have accepted defeat from your face. Otherwise, how can your face, though not a flower, emit such good fragrance? ॥10.7॥

गीर्वाणलोकतटिनीजलेरुहां गन्धे शुभे भवतु ते मनोरतिः।

लोकाधिराज्ञि तव वक्त्रसौरभे लोकाधिराजमनसस्तु सम्मदः॥ १०.८॥

gīrvāṇalokataṭinījaleruhāṁ gandhe śubhe bhavatu te manoratiḥ ।

lokādhirājñi tava vaktrasaurabhe lokādhirājamanasastu sammadaḥ ॥ 10.8॥

Oh, queen of the world! You may enjoy the fragrance of the lotuses of the river in the world of gods while, the mind of the Lord of the worlds may take delight in the fragrance of your face. ॥ 10.8॥

को भाषतां तव सवित्रि चारुतां यस्याः स्मितस्य धवलद्युतिर्लवः।

यस्याः शरीररुचिसिन्धुवीचयः शम्पालताः पृथुलदीप्तिभूमयः॥ १०.९॥

ko bhāṣatāṁ tava savitri cārutāṁ yasyāḥ smitasya

dhavaladyutirlavaḥ ।

yasyāḥ śarīrarucisindhuvīcayaḥ śampālatāḥ pṛthuladīptibhūmayaḥ ॥ 10.9॥

Oh, Mother! Who can describe your beauty, a tiny part of whose smile is the pure (white) resplendent moon? The glow of your form is the ocean and is the ground of abundant radiance that generates lightning waves. ॥ 10.9॥

Description of moon being a tiny part of her smile and glow of her form being lightning; illustrates Bhagavati's cosmic form. The glow of her form itself is electric-lightening energy. It is said elsewhere in this text that lightning is Devi's form as is said in Indranisaptashati. ॥ 10.9॥

लोकाम्बिके न विलसन्ति के पुरो मन्दस्मितस्य तव रोचिषां निधेः।

ये तु व्यधायिषत तेन पृष्ठतो हन्तैषु काऽपि तिमिरच्छटा भवेत्॥ १०.१०॥

lokāmbike na vilasanti ke puro mandasmitasya tava rociṣāṁ nidheḥ ।

ye tu vyadhāyiṣata tena pṛṣṭhato hantaiṣu kā'pi timiracchaṭā bhavet

॥ 10.10॥

Oh Mother of the world, who would not shine when they are placed in front of your smile, which is the repository of radiance? Whoever alas, placed behind her smile, would be caught in the realm of inexplicable darkness. ॥ 10.10॥

Whoever is in front of her smile, which is the repository of all energy, would become resplendent and whoever lies behind her smile would be caught in the stretch of darkness. This shows how her smile is capable of granting favors to her devotees and restraints to those who are her adversaries (because they are not found in front of her). ॥ 10.10॥

किं वा रदावलिरुचिर्मुखस्य किं सम्फुल्लता वरधियः किमूर्मिका।

सन्तोषपादपसुमं नु शङ्कर-प्रेमस्वरूपमुत देवि ते स्मितम्॥ १०.११॥

kiṁ vā radāvalirucirmukhasya kiṁ samphullatā varadhiyaḥ

kimūrmikā ।

santoṣapādapasumaṁ nu śaṅkara-premasvarūpamuta devi te smitam ॥ 10.11॥

Oh, Devi! Is your smile (indicating) the radiance of your teeth or the grace of your face? Is it the wave of excellent thought or the flower of the tree of happiness? Or is it the symbol of Shankara's love for you? ॥ 10.11॥

दिक्षु प्रकाशपटलं वितन्वता कोटिप्रभाकरविभक्ततेजसा।
नेत्रेण ते विषमनेत्रवल्लभे पङ्केरुहं क उपमाति पण्डितः॥ १०.१२॥

dikṣu prakāśapaṭalaṁ vitanvatā koṭiprabhākaravibhaktatejasā ।
netreṇa te viṣamanetravallabhe paṅkeruhaṁ ka upamāti paṇḍitaḥ ॥ 10.12॥

Oh, Beloved of Virupaksha! How can a learned person compare your eyes to a lotus that blossoms in the mud? Your eyes have apportioned their brilliance to millions of Suns by spreading light in all directions. ॥ 10.12॥

श्रीकर्ण एष तव लोचनाञ्चले भान्त्या दयादयितया प्रबोधितः।
एतं सवित्रि मम कञ्चन स्तवं श्रुत्वा तनोतु भरतावनेः श्रियम्॥ १०.१३॥

śrīkarṇa eṣa tava locanāñcale bhāntyā dayādayitayā prabodhitaḥ ।
etaṁ savitri mama kañcana stavaṁ śrutvā tanotu bharatāvaneḥ śriyam ॥ 10.13॥

Oh Savitri! Mother! Your auspicious/prosperous ears located at the end of the eyes, awakened by the beloved of kindness may grant prosperity to the country Bharat after listening to my special prayer. ॥ 10.13॥

The letter 'Sri - auspiciousness*' prefixed to 'karna-ear' signifies the term 'shrotram' used in Shriti Mantras viz., 'shrotram sampat'. It gives the meaning of Shri itself being karna. This can also be deciphered as the ears having Sri (Lakshmi). Then the meaning would go with Bharatashri and it refers to the country Bharat. The poet aspires that Devi would be awakened and grant prosperity to the country by listening to his prayers.*

The poet's aspiration of getting freedom for India from foreign hands is also indicated here. *kanchanastavam – special prayer.* ॥ 10.13॥

स्वा नासिका भवति युञ्जतां सतां संस्तम्भिनी चलतमस्य चक्षुषः।

त्वन्नासिका पुरहरस्य चक्षुषः संस्तम्भिनी भवति चित्रमम्बिके॥ १०.१४॥

svā nāsikā bhavati yuñjatāṁ satāṁ saṁstambhinī calatamasya cakṣuṣaḥ ।

tvannāsikā puraharasya cakṣuṣaḥ saṁstambhinī bhavati citramambike ॥ 10.14॥

Oh Ambike! The nose of aspirants of yoga gives steadiness to the eyes that are unsteady. But, it is a wonder that your nose (also) makes the eyes of Shiva (Destroyer of three cities) motionless. ॥ 10.14॥

Hara's eyes are immersed in the beauty of the nose of Bhagavati. ॥ 10.14॥

बिम्बप्रवालनवपल्लवादितः पीयूषसारभरणाद् गुणाधिकः।

गोत्रस्य पुत्रि शिवचित्तरञ्जकः श्रेष्ठो नितान्तमधराधरोऽपि ते ॥ १०.१५॥

bimbapravālanavapallavāditaḥ pīyūṣasārabharaṇād guṇādhikaḥ ।

gotrasya putri śivacittarañjakaḥ śreṣṭho nitāntamadharādharo'pi te ॥ 10.15॥

Oh Daughter of the Mountains (gotra)! Your lower lip that surpasses the beauty of bimba fruit, coral and new blossoms. It is sweeter than the essence of nectar and extremely pleasing to the heart of Shiva. ॥ 10.15॥

दोर्वल्लिके जननि ते तटित्प्रभा-मन्दारमाल्यमृदुतापहारिके।

निश्शेषबन्धदमनस्य धूर्जटेर्-बन्धाय भद्रचरिते बभूवतुः ॥ १०.१६॥

dorvallike janani te taṭitprabhā-mandāramālyamṛdutāpahārike ।

niśśeṣabandhadamanasya dhūrjaṭer-bandhāya bhadracarite babhūvatuḥ ॥ 10.16॥

Oh, Mother of Auspicious Demeanor! Your creepers like arms have stolen radiance from lightening and softness from the garland of mandara flowers. They have caused the capture (embrace) of Shiva who subdues (worldly) attachments completely. ॥ 10.16॥

हस्ताब्जयोस्तव मृदुत्वमद्भुतं गृह्णाति ये सदयमेव धूर्जटिः

अत्यद्भुतं जननि दार्ढ्यमेतयोः शुम्भादिदर्पविलयो ययोरभूत्॥ १०.१७॥

hastābjayostava mṛdutvamadbhutaṁ gṛhṇāti ye sadayameva dhūrjaṭiḥ

atyadbhutaṁ janani dāḍharyametayoḥ śumbhādidarpavilayo

yayorabhūt ॥ 10.17॥

Oh, Mother! The softness of your lotus-like hands that are softly held by Dhurjati is wonderful. Strength of those hands, which has caused the destruction of the pride of demons, Shumbha and others, is also extremely wonderful. ॥ 10.17॥

Hara holds your hands softly with the fear of causing pain. But, the strength of the same hands that caused destruction of demons causes more wonder. ॥ 10.17॥

राजन्तु ते कुचसुधाप्रपायिनो लोकस्य मातरनघाः सहस्रशः।

एतेषु कश्चन गजाननः कृती गायन्ति यं सकलदायिसत्करम्॥ १०.१८॥

rājantu te kucasudhāprapāyino lokasya mātaranaghāḥ sahasraśaḥ ।

eteṣu kaścana gajānanaḥ kṛtī gāyanti yaṁ sakaladāyisatkaram ॥

10.18॥

Oh Mother of the entire world! Let there be victory to thousands of sinless people who consume the milk-nectar from your breasts. But, (only) Gajanana among them is blessed and praised as the one having the benevolent hand that gives everything. ॥ 10.18॥

Gajanana is the most blessed among all who have consumed the mother's milk because he can give all the desired things. That is the result of milk of Devi's breasts. There is another version (pathantara) as 'sakaladhayi'. In that context, it should be understood that his hands have the capacity to hold everything. ॥ 10.18॥

त्वन्नाभिकूपपतितां दृशं प्रभोर्-नेतुं विनिर्मलगुणे पुनस्तटम्।

सौम्यत्वदीयहृदयप्रसारितः पाशः सवित्रि तव रोमराजिका॥ १०.१९॥

tvannābhikūpapatitāṁ dṛśaṁ prabhor-netuṁ vinirmalaguṇe punastaṭam ।

saumyatvadīyahṛdayaprasāritaḥ pāśaḥ savitri tava romarājikā ॥ 10.19॥

Oh, Mother! Having sacred qualities (vinirmalagune), your streak of hair is the rope that has dropped down from your kind heart to bring the vision (drishti) of Hara that has fallen in the well of your navel back to the ground (banks). ॥ 10.19॥

Navel is compared to a well and the heart between the breasts is compared to the bank (ground). Her hair is compared to rope to convey the meaning that 'the heart wants to attract the attention of Hara which has fallen to the navel'. A similar thought occurs in Appayya Dixita's Chitramimamsa. ॥ 10.19॥

त्वन्मध्यमो गगनलोक एव चेत् त्वद्दिव्यवैभवविदो न विस्मयः।

प्राज्ञैर्हि सुन्दरि पुरत्रयद्विष-स्त्वं देहिनी त्रिभुवनेन गीयसे॥ १०.२०॥

tvanmadhyamo gaganaloka eva cet tvaddivyavaibhavavido na vismayaḥ ।

prājñairhi sundari puratrayadviṣa-stvaṁ dehinī tribhuvanena gīyase ॥ 10.20॥

Oh beautiful Lady of the Lord, the destroyer of three worlds, if your waist is called (compared to) the sky, it would not surprise people who have the knowledge of your divine splendor. You are indeed praised by the learned as the Devi having the form of three worlds. ॥ 10.20॥

Devi's form is pervading all the three worlds. So, here the poet compares her waist the middle world i.e., antariksha-sky. ॥ 10.20॥

नाभिह्रदाद्विगलितः कटीशिला-भङ्गात् पुनः पतति किं द्विधाकृतः।

कान्तोरुयुग्ममिषतः सवित्रि ते भावारिपूर इभशुण्डयोः समः॥ १०.२१॥

nābhihṛdādvigalitaḥ kaṭīśilā-bhaṅgāt punaḥ patati kiṁ dvidhākṛtaḥ ।

kāntoruyugmamiṣataḥ savitri te bhāvāripūra ibhaśuṇḍayoḥ samaḥ ॥ 10.21॥

Oh, Mother! The flood of water-light (bhaa-vaaripoorah) emitted from the navel-pool obstructed by the waist-stone and broken into two streams are equal to the trunks of the elephant in the guise of your thighs. ॥ 10.21॥

जङ्घायुगं तव महेशनायिके लावण्यनिर्झरि जगद्विधायिके।

अन्तःपरिस्फुरदगुप्तसुप्रभा-बाणाढ्यतूणयुगलं रतीशितुः॥ १०.२२॥

jaṅghāyugaṁ tava maheśanāyike lāvaṇyanirjhari jagadvidhāyike ।

antaḥparisphuradaguptasuprabhā-bāṇāḍhyatūṇayugalaṁ ratīśituḥ ॥ 10.22॥

Oh, consort of Mahesha! Creator of the worlds! Fountain of beauty! Your shanks become the Cupid god's two quivers full of arrows that are shining with inherent luminosity. ॥ 10.22॥

पुष्पास्त्रशासननिशान्तराज्ञि ते लोकत्रयस्थखलकम्पनं बलम्।

श्रोणीभरेण गमने किल श्रमं प्राप्नोषि केन तव तत्त्वमुच्यताम्॥ १०.२३॥

puṣpāstraśāsananiśāntarājñi te lokatrayasthakhalakampanaṁ balam |

śroṇībhareṇa gamane kila śramaṁ prāpnoṣi kena tava

tattvamucyatām ॥ 10.23॥

Oh, queen of the foe of Cupid god, your strength can create tremors in the wicked people of the three worlds. But, you are tired while walking due to the weight of your back. Kindly let me know the truth behind this wonder. ॥ 10.23॥

यत्रैव नित्यविहृतेरभूद्रमा राजीवमन्दिरचरीति नामतः।

तन्मे सदा भणतु मङ्गलं शिवा पादाम्बुसम्भवममेयवैभवम्॥ १०.२४॥

yatraiva nityavihṛterabhūdramā rājīvamandiracarīti nāmataḥ |

tanme sadā bhaṇatu maṅgalaṁ śivā

pādāmbusambhavamameyavaibhavam ॥10.24॥

Ramaa, Lakshmi obtained the name as 'dweller in lotus' because she moves about in lotus constantly. May lotus feet of Uma that has unlimited power, grant (auspicious) prosperity to me always. ॥10.24॥

केशादिपादकमलान्तगायिनीःकन्तुप्रशासननिशान्तनायिका।

अङ्गीकरोतु ललिता इमाः कृतीर्-गौरी कवेश्चरणकञ्जसेविनः॥ १०.२५॥ २५०

keśādipādakamalāntagāyinīḥ kantupraśāsananiśāntanāyikā ।

aṅgīkarotu lalitā imāḥ kṛtīr-gaurī kaveścaraṇakañjasevinaḥ ॥ 10.25॥

250

May Gauri, Devi of the enemy of cupid god, accept these prayers praising her from head to feet in Lalita meter of the poet, the worshiper of her feet. ॥ 10.25॥

एकादशः स्तबकः- ekādaśaḥ stabakaḥ - 11th Stabaka

आर्यावृत्तम् - āryāvṛttam - Arya meter

पादादिकेशान्तवर्णनम् ādādikeśāntavarṇanam Description from feet to head

झषकेतुना प्रयुक्तः सम्मोहनचूर्णमुष्टिरीशाने।

दरहासो धरदुहितुः करोतु भुवनं वशेऽस्माकम्॥ ११.१॥

jhaṣaketunā prayuktaḥ sammohanacūrṇamuṣṭirīśāne ।

darahāso dharaduhituḥ karotu bhuvanaṁ vaśe'smākam ॥ 11.1॥

A handful of mesmerizing (with love) particles of the gentle smile of the daughter of the mountain that was targeted at Ishvara by Cupid god may facilitate us to take control of the world. ॥ 11.1॥

A handful of particles of Devi's gentle smile that assisted Cupid god in captivating Shiva is definitely capable of bringing the world occupied by demons in our control. ॥ 11.1॥

The poet seems to be indicating his aspiration of the liberation of India from British occupants. ॥ 11.1॥

उपजीवद्भिः कान्तेर्लेशांस्ते जगति सुन्दरैर्भावैः।

उपमितुमङ्गानि तव प्रायो लज्जेऽम्ब यतमानः॥ ११.२॥

upajīvadbhiḥ kānterleśāṁste jagati sundarairbhāvaiḥ ।

upamitumaṅgāni tava prāyo lajje'mba yatamānaḥ ॥ 11.2॥

Oh, Mother! Perhaps I am ashamed at my futile effort to compare your limbs with beautiful worldly ideas whose existence depend upon a tiny portion of your luster. ॥ 11.2॥

All beautiful ideas in the world that are used for comparison depend upon your luster; they do not have any luster of their own. But, comparison is possible between two different things that have their own separate qualities also. So, I am embarrassed of trying to compare your luster with incomparable ideas. ॥ 11.2॥

अवतंसपल्लवतुलां बिभ्राणं श्रुतिनतभ्रुवः शिरसि।

चरणं व्रजामि शरणं वामं कामारिललनायाः॥ ११.३॥

avataṁsapallavatulāṁ bibhrāṇaṁ śrutinatabhruvaḥ śirasi ।

caraṇaṁ vrajāmi śaraṇaṁ vāmaṁ kāmārilalanāyāḥ ॥ 11.3॥

The left foot of the consort of the enemy of cupid god is soft like new leaves. I seek the shelter in that left foot, which is an adornment on the head of the Veda. ॥ 11.3॥

Devi's left foot is praised in the scriptures. Devi is on the left side of Hara (*'all the Vedas are praising that word (foot).* ॥ 11.3॥

शङ्करनयनोन्मादनमतिमधुरं भाति मतिमता वर्ण्ये।

जङ्घायुगं भवत्याः कुसुमपृषत्कस्य सर्वस्वम्॥ ११.४॥

śaṅkaranayanonmādanamatimadhuraṁ bhāti matimatā varṇye ।

jaṅghāyugaṁ bhavatyāḥ kusumapṛṣatkasya sarvasvam ॥ 11.4॥

Oh Devi! Praised by wise people, your shanks that enthrall the eyes of Shankara are very beautiful. They shine as Cupid god's wealth. ॥ 11.4॥

एकैकलोकने द्वयमन्योन्यस्मरणहेतुतामेति।

देवि भवस्य तवोरुः शुण्डा च गजेन्द्रवदनस्य॥ ११.५॥

ekaikalokane dvayamanyonyasmaraṇahetutāmeti ।

devi bhavasya tavoruḥ śuṇḍā ca gajendravadanasya ॥ 11.5॥

Oh Devi of Bhava! Your thigh and the trunk of elephant faced God remind each other when they are beheld separately. ॥ 11.5॥

नाकोऽवलग्नमीश्वरि कटिरवनिर्भोगिनां जगन्नाभिः।

कुक्षौ न केवलं ते बहिरपि वपुषि त्रयो लोकाः॥ ११.६॥

nāko'valagnamīśvari kaṭiravanirbhoginām̐ jagannābhiḥ ।

kukṣau na kevalam̐ te bahirapi vapuṣi trayo lokāḥ ॥ 11.6॥

Oh, consort of Shiva! All the three worlds dwell not only in your womb but they are also seen outwardly in your limbs. Your waist is the sky, loin is the earth, and navel is the nether world. ॥ 11.6॥

मन्ये महाकृपाणं तव वेणीमचलपुत्रि मदनस्य।

असिधेनुकां विशङ्के निशिततराग्रां तु रोमालिम्॥ ११.७॥

manye mahākṛpāṇam̐ tava veṇīmacalaputri madanasya ।

asidhenukām̐ viśaṅke niśitatarāgrām̐ tu romālim ॥ 11.7॥

Oh Daughter of mountain! I consider your braid to be Cupid god's great sword and I fancy your column of hair is his exceedingly sharp edged sword. ॥ 11.7॥

द्विरदवदनेन पीतं षड्वदनेनाथ सकलभुवनेन।

अक्षय्यक्षीरामृतमम्बायाः कुचयुगं जयति॥ ११.८॥

dviradavadanena pītaṁ ṣaḍvadanenātha sakalabhuvanena ।

akṣayyakṣīrāmṛtamambāyāḥ kucayugaṁ jayati ॥ 11.8॥

May the breasts of the Mother, which has inexhaustible nectar - milk tasted by Gajanana with two faces, Shanmukha with six faces, and the entire universe, be victorious. ॥ 11.8॥

जगदम्ब लम्बमाना पार्श्वद्वितये तवागलाद्भाति।

सान्द्रग्रथितमनोज्ञप्रसूनमालेव भुजयुगली॥ ११.९॥

jagadamba lambamānā pārśvadvitaye tavāgalādbhāti ।

sāndragrathitamanojñaprasūnamāleva bhujayugalī ॥ 11.9॥

Oh Mother of the worlds! Your arms hanging down from your neck on both the sides appear like two garlands thickly woven by beautiful flowers. ॥ 11.9॥

Garlands that are thickly woven suggest strong arms/shoulders. ॥ 11.9॥

जानन्ति शक्तिमसुराः सुषमां सख्यो वदान्यतामृषयः।

मृदुतां तवाम्ब पाणेर्वेद स देवः पुरां भेत्ता॥ ११.१०॥

jānanti śaktimasurāḥ suṣamāṁ sakhyo vadānyatāmṛṣayaḥ ।

mṛdutāṁ tavāmba pāṇerveda sa devaḥ purāṁ bhettā ॥ 11.10॥

Oh, Mother! The demons know your strength and your friends know your grace. The sages know your kind heart in granting favors and the Lord, the destroyer of three cities knows the softness of your hand. ॥ 11.10॥

Your friends know your divine grace owing to their intimacy with you. ॥ 11.10॥

कम्बुसदृगम्ब जगतां मणिवेषोडुस्रजाकृताकल्पः।

कण्ठोऽनघस्वरस्ते धूर्जटिदोर्नयनकर्णहितः॥ ११.११॥

kambusadṛgamba jagatāṁ maṇiveṣoḍusrajākṛtākalpaḥ ।

kaṇṭho'naghasvaraste dhūrjaṭidornayanakarṇahitaḥ ॥ 11.11॥

Oh, Mother! Your neck that looks like a conch, decorated with garlands of the stars in the guise of gems pleases the eyes of Shiva and his shoulders while embracing (by its shape). Your unequivocal speech (clear voice) pleases Hara's ears. ॥ 11.11॥

हरकान्ते वदनं ते दर्शं दर्शं वतंसशीतांशुः।

पूर्णोऽप्यवाप कृशतां प्रायेणासूयया शुष्कः॥ ११.१२॥

harakānte vadanaṁ te darśaṁ darśaṁ vataṁsaśītāṁśuḥ ।

pūrṇo'pyavāpa kṛśatāṁ prāyeṇāsūyayā śuṣkaḥ ॥ 11.12॥

Oh, Consort of Hara! The moon on Shiva's head that was (perhaps) full before has perhaps diminished in size now. He has also become dry perhaps due to jealousy, since he is watching your charming face constantly. ॥ 11.12॥

चन्द्रं रणाय सकला चपलाक्षीवदनजातिराह्वयताम्।

तं तु महसा मुखं ते महेशकान्ते जिगायैकम्॥ ११.१३॥

candraṁ raṇāya sakalā capalākṣīvadanajātirāhvayatām ।

taṁ tu mahasā mukhaṁ te maheśakānte jigāyaikam ॥ 11.13॥

Oh, consort of Mahesha! Let the entire women (deer-eyed) folk challenge the moon for superiority but he is defeated by your face alone by its splendor. ॥ 11.13॥

वदनकमलं तवेश्वरि कमलजयाद्दर्पितं सुधाभानुम्।

निर्जित्य कमलजातेरमलं महदाजहार यशः॥ ११.१४॥

vadanakamalaṁ taveśvari kamalajayāddarpitaṁ sudhābhānum ।

nirjitya kamalajāteramalaṁ mahadājahāra yaśaḥ ॥ 11.14॥

Oh Ishvari! The moon, that was proud due to his victory over the lotus, is defeated by your lotus-like face, which has brought great fame to the entire species of lotus. ॥ 11.14॥

लावण्यमरन्दाशा भ्रमद्भवालोकबम्भरं परितः।

मुग्धं मुखारविन्दं जयति नगाधीशनन्दिन्याः॥ ११.१५॥

lāvaṇyamarandāśā bhramadbhavālokabambharaṁ paritaḥ ।

mugdhaṁ mukhāravindaṁ jayati nagādhīśanandinyāḥ ॥ 11.15॥

Victory to the pretty lotus-face of the daughter of the mountain! Shiva's glance (sight) is hovering around her lotus-face like a bee with the desire of its honey – grace (beauty). ॥ 11.15॥

शुद्धेन्दुसारनिर्मितमास्यार्धं ते भवानि भालमयम्।

सकलरमणीयसारैर्निर्मितमर्धान्तरं विधिना॥ ११.१६॥

śuddhendusāranirmitamāsyārdhaṁ te bhavāni bhālamayam ।

sakalaramaṇīyasārairnirmitamardhāntaraṁ vidhinā ॥ 11.16॥

Oh Bhavani! The upper half of your face is made by the creator with the essence of pure moon (nectar) and the other half by the essence of all beautiful things. ॥ 11.16॥

The upper half of your face that is full of nectar is glowing. The other half is made of the essence of solid beauty. Your face is the treasure house of all life forces and means of all enjoyment. ॥ 11.16॥

वदनं तवाद्रिदुहितर्विजिताय नताय शीतकिरणाय।

द्वारपपदवीं प्रददा वयमिह दरहासनामधरः॥ ११.१७॥

vadanaṁ tavādriduhitarvijitāya natāya śītakiraṇāya ।

dvārapapadavīṁ pradadā vayamiha darahāsanāmadharaḥ ॥ 11.17॥

Oh, Daughter of the mountain, the moon, defeated by you, is bent (curved). So he is given the position of the door-keeper and is called 'darahasa – reduced laughter' on this earth. ॥ 11.17॥

ते ते वदन्तु सन्तो नयनं ताटङ्कमालयं मुकुटम्।

कवयो वयं वदामः सितमहसं देवि ते हासम्॥ ११.१८॥

te te vadantu santo nayanaṁ tāṭaṅkamālayaṁ mukuṭam ।

kavayo vayaṁ vadāmaḥ sitamahasaṁ devi te hāsam ॥ 11.18॥

Oh Devi! May the pious people and the ancient poets compare the moon to your eyes, ear-ornament, crown, and abode! (But now) We, the poets consider radiance of the moon as a manifestation of your delightful smile. ॥ 11.18॥

बिम्बाधरस्य शोभामम्बायाः को नु वर्णयितुमीष्टे।

अन्तरपि या प्रविश्य प्रमथपतेर्वितनुते रागम्॥ ११.१९॥

bimbādharasya śobhāmambāyāḥ ko nu varṇayitumīṣṭe ।

antarapi yā praviśya pramathapatervitanute rāgam ॥ 11.19॥

Who can describe beauty of sensuous lips of the Mother that are like bimba fruit? They can penetrate into the heart and induce love of the Lord of pramathas (agitators). ॥ 11.19॥

The lip that is red like bimba fruit induces love/raga (colorful) in Shiva (kaamaari) who is known to have great restraint. The term 'raga' means both love and color. ॥ 11.19॥

गणपतये स्तनघटयोः पद्कमले सप्तलोकभक्तेभ्यः।

अधरपुटे त्रिपुरजिते दधासि पियूषमम्ब त्वम्॥ ११.२०॥

gaṇapataye stanaghaṭayoḥ padakamale saptalokabhaktebhyaḥ |

adharapuṭe tripurajite dadhāsi piyūṣamamba tvam ॥ 11.20॥

Oh, Mother! You hold nectar in your pot like breasts for Ganapati; you hold it in your feet to the devotees of seven worlds and in your lips for Shiva the conqueror of three cities. ॥ 11.20॥

दृक्पीयूषतटिन्यां नासासेतौ विनिर्मिते विधिना।

भासां भवति शिवे ते मुखे विहारो निरातङ्कः॥ ११.२१॥

dṛkpīyūṣataṭinyāṁ nāsāsetau vinirmite vidhinā |

bhāsāṁ bhavati śive te mukhe vihāro nirātaṅkaḥ ॥ 11.21॥

Oh Shive! Nose-bridge is made in between your eyes that are like the rivers of nectar by the creator. But, the radiant light moves freely without any impediment in your face. ॥ 11.21॥

कमलाविलासभवनं करुणाकेलीगृहं च कमनीये।

हरदयिते ते विनितहिते नयने ते जननि विजयेते॥ ११.२२॥

kamalāvilāsabhavanaṁ karuṇākelīgṛhaṁ ca kamanīye |

haradayite te vinitahite nayane te janani vijayete ॥ 11.22॥

Oh, Mother! Beloved of Hara! Victory to your beautiful eyes those are precious to Hara, the abode of Lakshmi, playground of grace. They grant favors to devotees who bend their heads. ॥ 11.22॥

सर्वाण्यप्यङ्गानि श्रीमन्ति तवेन्दुचूडकुलकान्ते।

कविनिवहविनुतिपात्रे श्रोत्रे देवि श्रियावेव॥ ११.२३॥

sarvāṇyapyaṅgāni śrīmanti tavenducūḍakulakānte ।

kavinivahavinutipātre śrotre devi śriyāveva ॥ 11.23॥

Oh consort of Lord Induchuda (decked with moon over the head), all your limbs are full of auspiciousness. Nevertheless, Devi, your ears that are praised by poets, are indeed wealth (Shri) by themselves. ॥ 11.23॥

Divi's prosperous ears are described in earlier stabaka also. Similar thought as 'ears are the wealth' is seen in Chandogya, fifth prapathaka. All knowledge that can to be acquired is in the form of sound and it comes through the ears. ॥ 11.23॥

अपि कुटिलमलिनमुग्धस्तव केशः पुत्रि गोत्रसुत्रामण्णः।

बिभ्रत्सुमानि कान्यपि हृदयं भुवनप्रभोर्हरति॥ ११.२४॥

api kuṭilamalinamugdhastava keśaḥ putri gotrasutrāmṇaḥ ।

bibhratsumāni kānyapi hṛdayaṁ bhuvanaprabhorharati ॥ 11.24॥

Oh, Daughter of the king of mountains! Your hair wins the heart of the Lord of the worlds even though it is curly black soft and wearing some common flowers. ॥ 11.24॥

Here, dirty (malina) means black.

चरणादिकुन्तलान्तप्रकृष्टसौन्दर्यगायिनीरेताः।

अङ्गीकरोतु शम्भोरम्भोजदृगात्मजस्यार्याः ॥ ११.२५॥ २७५

caraṇādikuntalāntaprakṛṣṭasaundaryagāyinīretāḥ ।

aṅgīkarotu śambhorambhojadṛgātmajasyāryāḥ ॥ 11.25॥ 275

May these prayers, with the description of the beautiful wife of Shambhu from feet to hair in Arya meter that are dear to the son Ganapati, be accepted. ॥ 11.25॥

द्वादशः स्तबकः- dvādaśaḥ stabakaḥ - 12th Stabaka

रथोद्धतावृत्तम् - rathoddhatāvṛttam - Rathoddhata meter

शृङ्गारवर्णनम् - śṛṅgāravarṇanam- Description of romantic mood

शर्वधैर्यगुणशातशस्त्रिका शम्बरारिजयकेतुपट्टिका।

मन्दहासिकलिका मदापदं पर्वतेन्द्रदुहितुर्व्यपोहतु॥ १२.१॥

śarvadhairyaguṇaśātaśastrikā śambarārijayaketupaṭṭikā ।

mandahāsikalikā madāpadaṁ parvatendraduhiturvyapohatu ॥ 12.1॥

The budding smile of the daughter of the king of mountains, acts as a sharp edged sword on a rope in the form of Sharva's fortitude. It is a victory flag of Cupid, enemy of Shambara. May that smile remove my distresses. ॥ 12.1॥

The term 'kalika-budding' used here suggests its potency to be used as a flower for Cupid god's arrows. ॥ 12.1॥

मुक्तभोगिकटकेन पाणिना मुग्धगात्रि परिगृह्य ते करम्।

एकदा शशिकिशोरशेखरः सञ्चचार रजताद्रिभूमिषु॥ १२.२॥

muktabhogikaṭakena pāṇinā mugdhagātri parigṛhya te karam ।

ekadā śaśikiśoraśekharaḥ sañcacāra rajatādribhūmiṣu ॥ 12.2॥

Oh Delicate Lady! Shiva took a stroll some time ago, on the silver mountains with benign form taking your hand in his hand, leaving behind his bracelet of snake. ॥ 12.2॥

This verse depicts romantic mood of Shiva with his decoration of crescent moon. He has taken the hand of Uma with his unsoiled hand leaving behind his usual embellishments like snake–locks of hair (jata)-attire of elephant skin etc., which are repulsive. Reference to the wedding of Shiva and Parvati is made earlier where Shiva is described as 'he takes pleasing form for spending pleasurable time with you (5.22). ॥ 12.2॥

तस्य तत्र परितः परिभ्रमन् वल्लभां वकुलपुष्पचुम्बिनीम्।

पार्वति त्वदलकोपमद्युतिः च्चरीकतरुणो मनोऽधुनोत्॥ १२.३॥

tasya tatra paritaḥ paribhraman vallabhāṁ vakulapuṣpacumbinīm ।

pārvati tvadalakopamadyutiḥ cñcarīkataruṇo mano'dhunot ॥ 12.3॥

Oh Parvati! Shiva's mind was enthused by looking at a young bee radiant like your hair locks hovering around a female bee kissing a Bakula flower (attracted by its essence). ॥ 12.3॥

प्रेयसीं चपलचारुलोचनामुल्लिखन् वपुषि श्रृङ्गकोटिना।

त्वद्विलोकितनिभैर्विलोकितैः धूर्जटेरमदयन्मनो मृगः॥ १२.४॥

preyasīṁ capalacārulocanāmullikhan vapuṣi śṛṅgakoṭinā ।

tvadvilokitanibhairvilokitaiḥ dhūrjaṭeramadayanmano mṛgaḥ ॥ 12.4॥

Dhurjati's mind was roused when he saw the resemblances of your glances in a stag which was gently rubbing the body of its beloved roe that had beautiful twinkling eyes by tip of his horn. ॥ 12.4॥

मञ्जुकुञ्जभवनानि मालतीपुष्परेणुसुरभिः समीरणः।

पेशला च पिकबालकाकली मोहमीश्वरि हरस्य तेनिरे॥ १२.५॥

mañjukuñjabhavanāni mālatīpuṣpareṇusurabhiḥ samīraṇaḥ ।

peśalā ca pikabālakākalī mohamīśvari harasya tenire ॥ 12.5॥

Oh Ishvari! Hara was incited by the beautiful surroundings like creeper-huts, winds filled with fragrance of pollen of Malati flower and sweet chirping sounds of young cuckoos on the mountains. ॥ 12.5॥

अग्रतः कुसुमशोभिता लताः पार्श्वतस्त्वमगपालबालिके।

सर्वतो मदनशिञ्जिनीध्वनिर्धीरता कथमिवास्य वर्तताम्॥ १२.६॥

agrataḥ kusumaśobhitā latāḥ pārśvatastvamagapālabālike ।

sarvato madanaśiñjinīdhvanirdhīratā kathamivāsya vartatām ॥ 12.6॥

Oh Parvati! How long can Hara maintain his restraint when you are there along with him; the creepers filled with flowers in front and the twang of the bow of Cupid god which is heard everywhere ? ॥ 12.6॥

The sound of the cuckoo birds is often compared with that of the twang of the bow of Cupid god. ॥ 12.6॥

कीरकूजितसमाकुले वने शम्भुमम्ब तव पार्श्ववर्तिनम्।

आजघान मकरध्वजश्शरैरर्दयन्त्यवसरे हि शत्रवः॥ १२.७॥

kīrakūjitasamākule vane śambhumamba tava pārśvavartinam ।

ājaghāna makaradhvajaśśarairardayantyavasare hi śatravaḥ ॥ 12.7॥

Oh, Mother! Cupid god found the right moment to shoot at Shambhu who was beside you by his arrows; in the forest was filled with the sweet noise of parrots (instantaneously). Enemies indeed take vengeance when it is beneficial. ॥ 12.7॥

ताडितो मकरकेतुना शरैरंसदेशमवलम्ब्य पणिना।

एकहायनकुरङ्गलोचनाम् त्वामिदं किल जगाद शङ्करः॥ १२.८॥

tāḍito makaraketunā śarairaṁsadeśamavalambya paṇinā ।

ekahāyanakuraṅgalocanā tvāmidaṁ kila jagāda śaṅkaraḥ ॥ 12.8॥

Oh Devi! Did not Shankara, being struck by the arrows of the Cupid god, placed his hand around your shoulder and speak to you with the enchanting eyes of a yearling deer (like this) ? ॥ 12.8॥

The poet describes romantic murmurs of Shiva to Shive in the following ten verses. ॥ 12.8॥

काकलीकलकलं करोत्यसौ बालचूतमधिरुह्य कोकिला।

वाचमुद्गिर सरोजलोचने गर्वमुन्नतमियं विमुञ्चतु॥ १२.९॥

kākalīkalakalaṁ karotyasau bālacūtamadhiruhya kokilā ।

vācamudgira sarojalocane garvamunnatamiyaṁ vimuñcatu ॥ 12.9॥

Oh, Lotus- eyed Devi! This cuckoo bird sitting on the mango tree with new leaves is making a sweet noise. Just speak one word so that the cuckoo may shed its disdainful arrogance. ॥ 12.9॥

Shankara's eagerness to hear Parvati's voice is suggested here.

फुल्लकुन्दमकरन्दवाहिनो मल्लिकामुकुलधूलिधारिणः।

कम्पयन्ति शिशवः समीरणाः पल्लवानि हृदयं च तन्वि मे॥ १२.१०॥

phullakundamakarandavāhino mallikāmukuladhūlidhāriṇaḥ ।

kampayanti śiśavaḥ samīraṇāḥ pallavāni hṛdayaṁ ca tanvi me ॥ 12.10॥

Oh Beautiful Lady! The gentle breezes carrying the honey of blossomed Kunda flowers and filled with the pollen of Mallika flowers are making the leaves move along with my heart. ॥ 12.10॥

वर्णनेन हृतचक्षुषः श्रियः सुप्रसन्नमधुराकृतीनि ते।

अङ्गकानि दयिते भजेऽर्भकः स्वेदबिन्दुहरणेन वाऽनिलः॥ १२.११॥

varṇanena hṛtacakṣuṣaḥ śriyaḥ suprasannamadhurākṛtīni te ।

aṅgakāni dayite bhaje'rbhakaḥ svedabinduharaṇena vā'nilaḥ ॥ 12.11॥

Oh my Beloved! I serve you by describing the radiance of the limbs of your congenial charming form that has stolen my eyes like gentle breeze removing the drops of sweat. ॥ 12.11॥

तावदेव मम चेतसो मुदे बर्हमेतदनघाङ्गि बर्हिणः।

यावदक्षिपथमेष विश्लथो गाहते न कबरीभरस्तव॥ १२.१२॥

tāvadeva mama cetaso mude barhametadanaghāṅgi barhiṇaḥ ।

yāvadakṣipathameṣa viślatho gāhate na kabarībharastava ॥ 12.12॥

Oh Virtuous (flawless) Lady! My mind feels happy about the feathers of the peacock only until your disheveled tresses come within my sight. ॥ 12.12॥

रागवानधर एष सन्ततं निर्मलद्विजसमीपवर्त्यपि।

एभिरस्य सहवासतः प्रिये नेषदप्यपगतो निजो गुणः॥ १२.१३॥

rāgavānadhara eṣa santataṁ nirmaladvijasamīpavartyapi ।

ebhirasya sahavāsataḥ priye neṣadapyapagato nijo guṇaḥ ॥ 12.13॥

Oh My Beloved! Your red lower lip has not left its true quality despite being always in proximity with twice born brahmins'-teeth who are virtuous (pure - white). ॥ 12.13॥

Here, the term 'raaga' suggests both red color and attachments with desires. The term 'nirmala-pure' connotes virtue with reference to Brahmins and white color with reference to the teeth. Teeth are referred as twice born in earlier verse also. ॥ 12.13॥

चक्षुषः सुदति ते सगोत्रता कैरवैर्निशि दिने कुशेशयैः।

कश्यपैरपि वसिष्ठबान्धवैर्भूसुपर्वण इव द्विगोत्रिणः॥ १२.१४॥

cakṣuṣaḥ sudati te sagotratā kairavairniśi dine kuśeśayaiḥ ।

kaśyapairapi vasiṣṭhabāndhavairbhūsuparvaṇa iva dvigotriṇaḥ ॥ 12.14॥

Oh Devi SudatI! (Who has beautiful teeth)! Your eyes look like the family of lotus during the day and resemble lily flowers in the night like the Brahmins called 'dvigotri' who have the relationship with both the families (gotras) of Kashyapa and Vashishtha (by adoption). ॥ 12.14॥

Your eyes are awake day and night for giving protection to devotees from their adversaries (negative forces). ॥ 12.14॥

अल्पयाऽप्यतिसमर्थया स्मितज्योत्स्नया गगनगं हरत्तमः।

केवलं सुवचनामृतं किरच्चन्द्रबिम्बमतुषारमाननम्॥ १२.१५॥

alpayā'pyatisamarthayā smitajyotsnayā gaganagaṁ harattamaḥ ।

kevalaṁ suvacanāmṛtaṁ kiraccandrabimbamatuṣāramānanam ॥ 12.15॥

Darkness of the sky is removed by your extremely competent moonlight-like smile though it is tiny. Your face that is like the moon without dew, showers only the nectar of sweet words. ॥ 12.15॥

नित्यमब्जमुखि ते परस्परश्लिष्टमश्लथपटीकुटीरगम्।

शर्वरीभयविवर्जितं स्थलीचक्रवाकमिथुनं कुचद्वयम्॥ १२.१६॥

nityamabjamukhi te parasparaśliṣṭamaślathapaṭīkuṭīragam ।

śarvarībhayavivarjitaṁ sthalīcakravākamithunaṁ kucadvayam ॥ 12.16॥

Oh Lady of lotus-face! Your breasts that are lying under the tight upper garment are pressing each other. They are staying together always like Chakravaka birds on the earth but without the fear of separation in the night. ॥ 12.16॥

The fear of Chakravaka pair about their separation in the night is well known. ॥ 12.16॥

लालनीयमयि देवमौलिभिः कोमलं चरणपल्लवद्वयम्।

कच्चिदद्रिपुरुहूतपुत्रिके न स्थली तुदति कर्कशा तव॥ १२.१७॥

lālanīyamayi devamaulibhiḥ komalaṁ caraṇapallavadvayam ।

kaccidadripuruhūtaputrike na sthalī tudati karkaśā tava ॥ 12.17॥

Oh daughter of the King of mountains! Does this hard ground cause pain in your delicate feet which are soft like new leaves that are worshiped by the crowns of gods? ॥ 12.17॥

एवमादि वदति त्रिलोचने त्वन्मुखे लसति मौनमुद्रया।

आततान जलचारिकेतनो नर्तनं नगमहेन्द्रबालिके॥ १२.१८॥

evamādi vadati trilocane tvanmukhe lasati maunamudrayā ।

ātatāna jalacāriketano nartanaṁ nagamahendrabālike ॥ 12.18॥

Oh daughter of the mountain! Cupid god started dancing when your face was glowing silently while listening to all that Shiva spoke. ॥ 12.18॥

Your face though silent without giving any answer to Shiva's query is radiant with the reflection of love of your beloved. Cupid god took that opportunity and entered his mind to promote further action. ॥ 12.18॥

देवि ते पुरजितावतंसितः पारिजातकुसुमस्रजा कचः।

मानसं पुरजितोऽमुना हृतं स्मर्यते क्व मलिनात्मना कृतम्॥ १२.१९॥

devi te purajitāvataṁsitaḥ pārijātakusumasrajā kacaḥ ।

mānasaṁ purajito'munā hṛtaṁ smaryate kva malinātmanā kṛtam ॥ 12.19॥

Oh Devi! Your braid decorated with Parijata flowers by Shiva the enemy of the cities has in turn stolen the mind of Shiva. How is it possible to remember the act done by an impure object? ॥ 12.19॥

Parameshvara gave the decoration of Parijata flowers to the braid and in return, the braid showed gratitude by stealing his mind. Hair (braid) is impure because it is life-less (inert) and due to its black color. ॥ 12.19॥

ब्रह्मचर्यनियमादचञ्चला नायिका यदि लुलायमर्दिनी।

नायकश्च सुमबाणसूदनो वेद को रतिरहस्यमावयोः॥ १२.२०॥

brahmacaryaniyamādacañcalā nāyikā yadi lulāyamardinī ।

nāyakaśca sumabāṇasūdano veda ko ratirahasyamāvayoḥ ॥ 12.20॥

Who can comprehend the secret of love between these hero and heroine? The heroine who has annihilated the demon Mahisha and has not swerved from celibacy and the hero is the destroyer of Cupid god (unaffected by love). ॥ 12.20॥

This verse shows that none can understand the nature of love between Parvati and Parameshwara, the parents of the whole world. Romantic sport of Shiva and Shive described in previous verses are apparently fictional. ॥ 12.20॥

लोचनोत्सवविधौ विशारदे वारिदावरणदोषवर्जिते।

मर्दयत्यपि नभोगतं तमः श्यामिकारहितसुन्दराकृतौ॥ १२.२१॥

locanotsavavidhau viśārade vāridāvaraṇadoṣavarjite ।

mardayatyapi nabhogataṁ tamaḥ śyāmikārahitasundarākṛtau ॥ 12.21॥

भाति शीतकिरणस्तनन्धये प्राणनायकजटाकुटीजुषि।

शुभ्रपर्वततटे शुभाङ्गि ते सम्मदाय न बभूव का निशा॥ १२.२२॥

bhāti śītakiraṇastanandhaye prāṇanāyakajaṭākuṭījuṣi ।

śubhraparvatataṭe śubhāṅgi te sammadāya na babhūva kā niśā ॥ 12.22॥

Oh Auspicious Lady! Was there any night which was not filled with happiness for you on the white (chaste) mountains under the moonlight of the crescent moon housed on the crown of the tuft (jata) of hair of your husband?

The crescent moon on Shiva's head is free from the blemish (weakness) of being hidden by the clouds and looks beautiful without any black spot. It can remove darkness by giving delight to the eyes. ॥ 12.21-22॥

Romantic mood is suggested here by describing the glory of the divine form of the crescent moon of Shiva who is ever delightful, having radiance spotless unlike the natural moon that has a blemish. ॥ 12.21-22॥

सन्तु भूषणसुधांशुदीधिति व्यक्तमुग्धमुखशोभयोर्मिथः।

तानि तानि गिरिजागिरीशयोः क्रीडितानि जगतो विभूतये॥ १२.२३॥

santu bhūṣaṇasudhāṁśudīdhiti
vyaktamugdhamukhaśobhayormithaḥ ।

tāni tāni girijāgirīśayoḥ krīḍitāni jagato vibhūtaye ॥ 12.23॥

Beauty of the faces of the daughter of the mountain and the Lord of the mountain is manifest clearly in the radiance of the decorative moon. May their romantic deeds pleasing each other bring prosperity to the world. ॥ 12.23॥

The poet aspires in this concluding verse that the inexplicable romantic deeds of Parvati and Parameshvara bring good to the world. ॥ 12.23॥

मोदकादनपरस्य सृष्टये क्रीडितं जननि वां किमप्यभूत्।

शक्तिभृत्तनयरत्नजन्मने किञ्चिदीश्वरि बभूव खेलनम्॥ १२.२४॥

modakādanaparasya sṛṣṭaye krīḍitaṁ janani vāṁ kimapyabhūt ।

śaktibhṛttanayaratnajanmane kiñcidīśvari babhūva khelanam ॥ 12.24॥

Oh, Mother! It is a wonder that you were engaged in divine play when first son Ganapati was born and another kind of your divine play was the cause of the birth of your great son Skanda who holds the famous weapon 'Shakti'. ॥ 12.24॥

Ganapati who loves food and Skanda who is known as 'Shaktidhara' differ from one another because you both were engaged in different kinds of divine play when they were born. Similar idea is seen in the earlier verse 2.1.24. ॥ 12.24॥

माधुरीरसपरिप्लुता इमाः काव्यकण्ठविदुषो रथोद्धताः।

आदधत्वचलनाथनन्दिनी मानसे कमपि मोदमुत्तमम्॥ १२.२५॥ ३००

mādhurīrasapariplutā imāḥ kāvyakaṇṭhaviduṣo rathoddhatāḥ।

ādadhatvacalanāthanandinī mānase kamapi modamuttamam ॥ 12.25॥ 300

May these verses composed in Rathoddhata meter by the scholarly poet Kavyakantha filled with sweet rasa generate unique joy in the mind of the daughter of the mountain. ॥ 12.25॥

It is clearly seen by people who know Kalidasa's poetry that this stabaka is similar to the ideas of eighth canto of his Kumarasambhavam. Both of them are in Rathoddhata meter and the topic depicted is Shringara. Many similarities are also seen in the phrases used for the description of

romantic expressions of Uma and Shankara. It is obvious that Kavyakantha Muni is very much influenced by the works of the great poet Kalidasa.

However, the present poet thought of deviating slightly even though he has followed the description of romantic ideas of Kalidasa. This is seen in phrases like 'Parvati was following celibacy' and 'who knows the secrecy of romance of them'.

This stabaka, a prayer for Uma-Maheshvara is excellent with the secrets of romantic ideas filled with great devotional fervor emerging from the knowledge of Veda-vedantha-mantra-tantra-yoga of the poet, Ganapati Muni. ॥ 12.25॥

॥ समाप्तं च तृतीयं शतकम्॥ ॥

॥ samāptaṁ ca tṛtīyaṁ śatakam ॥

॥ End of third shataka ॥

॥ उमासहस्रम्॥ ॥ umāsahasram ॥

चतुर्थं शतकम् - caturthaṁ śatakam - Fourth Shataka

त्रयोदशः स्तबकः - trayodaśaḥ stabakaḥ - 13th Stabaka

कटाक्षः kaṭākṣaḥ - glance

उपजातिवृत्तम्- upajātivṛttam - Upajati meter

भवाम्बुधिं तारयताद्भवन्तं
हासोऽद्भुतः कुञ्जरवक्त्रमातुः।
यो हन्ति बिम्बाधरलङ्घनेऽपि
व्यक्तालसत्वो हरितां तमांसि॥ १३.१॥

bhavāmbudhiṁ tārayatādbhavantaṁ
hāso'dbhutaḥ kuñjaravaktramātuḥ ।
yo hanti bimbādharalaṅghane'pi
vyaktālasatvo haritāṁ tamāṁsi ॥ 13.1॥

Let the wonderful smile of the mother of Ganesha help you cross the ocean of this mundane existence. Though the gentle smile just crosses the bimba like lips of the Mother, it is capable of dispelling the dense darkness spread in all directions. ॥ 13.1॥

सक्तः सदा चन्द्रकलाकलापे
सर्वेषु भूतेषु दयां दधानः।

गौरीकटाक्षो रमणो मुनिर्वा

मदीयमज्ञानमपाकरोतु॥ १३.२॥

saktaḥ sadā candrakalākalāpe

sarveṣu bhūteṣu dayāṁ dadhānaḥ ।

gaurīkaṭākṣo ramaṇo munirvā

madīyamajñānamapākarotu ॥13 .2॥

Let the benevolent glance of the Devi and the sage Ramana, both always associated with the cool moonlight, and compassionate towards all beings, dispel my ignorance. ॥ 13.2॥

कृपावलोको नगकन्यकायाः

करोतु मे निर्मलमन्तरङ्गम्।

येनाङ्कितः शङ्कर एकतत्त्वं

विश्वं लुलोके जगते जगौ च॥ १३.३॥

kṛpāvaloko nagakanyakāyāḥ

karotu me nirmalamantaraṅgam ।

yenāṅkitaḥ śaṅkara ekatattvaṁ

viśvaṁ luloke jagate jagau ca ॥13.3॥

May the compassionate glance of the Devi, the Daughter of the Mountain, cleanse my inner being; associated by which look, even the mighty Lord Shankara visualizes and praises the world as one principle. ॥13.3॥

कालीकटाक्षो वचनानि मह्यं

ददातु मोचामदमोचनानि।

यत्पातपूतं रघुवंशकारं

नराकृतिं प्राहुरजस्य नारीम्॥ १३.४॥

kālīkaṭākṣo vacanāni mahyaṁ

dadātu mocāmadamocanāni ।

yatpātapūtaṁ raghuvaṁśakāraṁ

narākṛtiṁ prāhurajasya nārīm ॥13.4॥

Let the Kataksha of the goddess Kali bestow on me such word-power, which can give me the joy of liberty, (because) Even kalidasa, the author of the Mahakavya Raghuvamsam revered as the avatara of Saraswati, the queen of Brahma, sanctified by the looks of Kali Devi. ॥13.4॥

Here is a reference to the anecdote, which says that Kalidasa received his poetic skills due to the blessings of Kali, giving him his renowned name Kalidasa. ॥13.4॥

युष्माकमग्र्यां वितनोतु वाणी-

मेणीदृगेषा गिरिशस्य योषा।

यस्याः कटाक्षस्य विसारि वीर्यं

गिरामयं मे विविधो विलासः॥ १३.५॥

yuṣmākamagryāṁ vitanotu vāṇī-

meṇīdṛgeṣā giriśasya yoṣā ।

yasyāḥ kaṭākṣasya visāri vīryaṁ

girāmayaṁ me vividho vilāsaḥ ॥ 13.5॥

Let the beautiful doe-eyed damsel of Shankara bestow on you the best of speech. Because it is the all-pervading vital power of the glance of this goddess that has endowed the many folded grace and beauty to my speech, i.e. my poetry. ॥ 13.5॥

नगात्मजायाः करुणोर्मिशाली

दृगन्तसन्तानधुनीप्रवाहः।

भीष्मेण तप्तान्भवनामकेन

ग्रीष्मेण युष्माँच्छिशिरीकरोतु॥ १३.६॥

nagātmajāyāḥ karuṇormiśālī

dṛgantasantānadhunīpravāhaḥ ।

bhīṣmeṇa taptānbhavanāmakena

grīṣmeṇa yuṣmāṁcchiśirīkarotu ॥13.6॥

Let the stream of glances full of sympathy for people, issuing forth from the corners of the eyes of the daughter of the mountain; alleviate the scorching heat you are exposed to in the form of temporal existence. ॥13.6॥

अजस्रमार्द्रा दर्यायाऽन्तरङ्गे

यथा भवो निम्नगयोत्तमाङ्गे।

सन्तापशान्तिं भवसुन्दरी मे

करोतु शीतेन विलोकितेन॥ १३.७॥

ajasramārdrā daryayā'ntaraṅge

yathā bhavo nimnagayottamāṅge ।

santāpaśāntiṁ bhavasundarī me

karotu śītena vilokitena ॥13.7॥

Just as Lord Iswara has rendered my head, cool with Ganga, let the consort of Lord Iswara, always compassionate to all, and remove my inner affliction by her cool looks. ॥13.7॥

पुण्या सदाऽपीश्वर एव सक्ता

पतिव्रतासाम्यमिता तवेक्षा।

कुलाचलाधीश्वरकन्यके मे

संहरमंहोवितनोर्विधत्ताम्॥ १३.८॥

puṇyā sadā'pīśvara eva saktā

pativratāsāmyamitā tavekṣā ।

kulācalādhīśvarakanyake me

saṁharamaṁhovitatervidhattām ॥13.8॥

Oh the daughter of the Lord of Kula Mountain! Your glance is balanced and meritorious as it rests incessantly on the Lord. That is why you are praised as the ideal chaste wife. Pray! Let your great glance destroy my sense of ego at once. ॥13.8॥

शर्वस्य रामे नियमेन हीना

श्यामा तवेक्षा गणिकाङ्गनेव।

नीचेऽपि मर्त्ये निपतत्यनर्घा

बिभर्ति ना षोडश यः सुवर्णान्॥ १३.९॥

śarvasya rāme niyamena hīnā

śyāmā tavekṣā gaṇikāṅganeva ।

nīce'pi martye nipatatyanarghā

bibharti nā ṣoḍaśa yaḥ suvarṇān ॥13.9॥

Oh the beloved of Sharva! Your glance is like a lovely way ward woman, bereft of all codes of social conduct. It offers itself to anyone, even a lowly person, who can fetch sixteen gold coins! ॥13.9॥

The word suvarna here is punned. It means gold coins as well as good letters. Sixteen suvarna means the sixteen-lettered mantra of the Devi, well known as the Shodashakshari mantra. ॥13.9॥

पद्मायताक्षि क्षितिधारिकन्ये

कटाक्षनामा तव कालसर्पः।

यं सन्दशत्येष जगत्समस्तं

विस्मृत्य चाहो न दधाति मोहम्॥ १३.१०॥

padmāyatākṣi kṣitidhārikanye

kaṭākṣanāmā tava kālasarpaḥ ।

yaṁ sandaśatyeṣa jagatsamastaṁ

vismṛtya cāho na dadhāti moham ॥13 .10॥

Oh, the lotus- eyed daughter of the mountain! Your glance verily is a cobra, one who is bitten by this cobra, forgets the whole world without losing his consciousness. (He does not swoon, peculiar indeed!) ॥13.10॥

ईशद्विषा शैलमहेन्द्रकन्ये

करोति मैत्रीं विषमायुधेन।

प्रभाषते पातकिनश्च पक्षे

कुतः कटाक्षो न तवाम्ब मुग्धः॥ १३.११॥

īśadviṣā śailamahendrakanye

karoti maitrīṁ viṣamāyudhena ।

prabhāṣate pātakinaśca pakṣe

kutaḥ kaṭākṣo na tavāmba mugdhaḥ ॥13.11॥

Oh the daughter of the mighty mountain, your glance that makes friendship with even the foe of your Lord, speaks in favor of sinners. Why is it that your glance is so innocent? ॥13.11॥

कृपान्वितः कर्णसमीपचारी

श्रीमान्सदा पुण्यजनानुकूलः।

साम्यं कुरुणामधिपस्य शम्भोः

प्राणप्रिये ते भजते कटाक्षः॥ १३.१२॥

kṛpānvitaḥ karṇasamīpacārī

śrīmānsadā puṇyajanānukūlaḥ ।

sāmyaṁ kuruṇāmadhipasya śambhoḥ

prāṇapriye te bhajate kaṭākṣaḥ ॥13.12॥

Oh Devi! Loved by Shambhu as his own life-breath, your glance resembles the lord of the kurus as you are compassionate (flagged by krupa) always moving around the ear (associated with Karna) possessed of richness it helps the virtuous. (Punyajana- helpful towards Asuras).

(Krupa, Karna are the names of characters from the epic Mahabharata. They were great warriors on the side of Duryodhana, lord of the kurus. Punyajana also means asura or demon. Punning on these words may be noted). ॥13.12॥

कर्णान्तिकस्थोऽपि न धर्मवैरी

कृष्णोऽपि मतार्नकुलं न पाति।

शीतोऽपि सन्दीपयति स्मराग्निं

हरस्य ते शैलसुते कटाक्षः॥ १३.१३॥

karṇāntikastho'pi na dharmavairī

kṛṣṇo'pi matārnakulaṁ na pāti ।

śīto'pi sandīpayati smarāgniṁ

harasya te śailasute kaṭākṣaḥ ॥13.13॥

Oh, Mother! your glance is very strange (full of contradictions) indeed! Though close to Karna(ear) is not an enemy of Dharma, though it can be described as Krishna (dark), the great Lord considered as Pandavapakshapati, does not protect Nakula, one of the Pandava brothers; though cool, fans the fire of love of Kamari, Lord Shiva. ॥13.13॥

Punning on Karna, Krishna and other words is seen. Seeming contradiction is removed if these words are understood according to the context. ॥13.13॥

अयं कटाक्षस्तव तोयवाहः

कारुण्यकाले परिजृम्भमाणः।

गृहेषु लीनान् सुखिनो विहाय

निराश्रयान् सिञ्चति विश्वमातः॥ १३.१४॥

ayaṁ kaṭākṣastava toyavāhaḥ

kāruṇyakāle parijṛmbhamāṇaḥ ।

gṛheṣu līnān sukhino vihāya

nirāśrayān siñcati viśvamātaḥ ॥13.14॥

Oh Mother of the Universe! Your glance is a cloud that spreads its protective shade all over, as and when the need for showing sympathy arises. It leaves out those who sit quite in the cozy comforts of their homes but sprinkles showers of joy on those who are outside, having no support (other than you). ॥13.14॥

Grha symbolizes physical pleasures. Nirashrayin means an aspirant, who gives up everything else to get the blessings of the Goddess. The alankara is metaphor or rupaka, between two sets viz., kataksha and

toyavaha, glance and cloud; Karunya and Varshakala, compassion and rainy season. ॥13.14॥

कस्यापि वाचा वपुषा बलेन

समस्य सर्वैरपि यन्निदेशाः।

अम्भोधिवेलास्वपि न स्खलन्ति

शम्भोः प्रियेऽयं तव दृक्प्रसादः॥ १३.१५॥

kasyāpi vācā vapuṣā balena

samasya sarvairapi yannideśāḥ ।

ambhodhivelāsvapi na skhalanti

śambhoḥ priye'yaṁ tava dṛkprasādaḥ ॥13.15॥

Oh Beloved wife of Shambhu! The fact that even an ordinary one, who is not very different from others by his speech, looks, prowess and other attainments, extends his sway over the ocean, i.e. reigns supreme like a monarch, is nothing but a boon conferred on him by your glance alone. ॥13.15॥

A man achieves his best only by your grace is an undeniable fact. Without the grace of the goddess man cannot achieve anything unique in this world. ॥13.15॥

द्वारेषु तेषां विचरन्ति शूराः

सौधेषु सारङ्गदृशस्तरुण्यः।

प्रगल्भवाचः कवयः सभासु

शर्वाणि ते येषु कृपाकटाक्षः॥ १३.१६॥

dvāreṣu teṣāṁ vicaranti śūrāḥ

saudheṣu sāraṅgadṛśastaruṇyaḥ ।

pragalbhavācaḥ kavayaḥ sabhāsu

śarvāṇi te yeṣu kṛpākaṭākṣaḥ ॥13 .16॥

Oh Sharvani! He is truly fortunate on whom your compassionate glance rests. His doors are secured by the brave and the valiant; in his mansions lovely women reside; his assemblies are adorned by learned and gifted poets. ॥ 13.16॥

Those who receive the blessings of the goddess enjoy the best of life. Kali gifts him prowess, Lakshmi bestows wealth and Saraswati gives learning. ॥ 13.16॥

यत्राम्ब ते कोऽपि कटाक्षलेशः

स दुर्जयः सङ्गरसीम्नि शूरः।

पूर्वं दिवं पूरयति द्विषद्भि-

स्ततो यशोभिर्भुवमिन्दुगौरैः॥ १३.१७॥

yatrāmba te ko'pi kaṭākṣaleśaḥ

sa durjayaḥ saṅgarasīmni śūraḥ ।

pūrvaṁ divaṁ pūrayati dviṣadbhi-

stato yaśobhirbhuvamindugauraiḥ ॥13.17॥

Oh, Mother! Even a small flash of your glance falling on a man makes him victorious in fiercely fought battles; he would be able to first fill the

heaven with enemies and later the earth with his fame, cool and pleasant like moonlight. ॥13.17॥

It is a belief that anyone who dies in the battle reaches heavenly abode. ॥13.17॥

यं तारकाकान्तकलापकान्ते

न लोकसे कोऽपि न लोकते तम्।

यं लोकसे तेन विलोकितोऽपि

श्रियं समृद्धां समुपैति लोकः॥ १३.१८॥

yaṁ tārakākāntakalāpakānte

na lokase ko'pi na lokate tam ।

yaṁ lokase tena vilokito'pi

śriyaṁ samṛddhāṁ samupaiti lokaḥ ॥13.18॥

Oh the beloved wife of the Lord, who has moon on his crest, Goddess, no one takes cognizance of a person whom you do not grace by your glance; whereas even a person seen by another whom you have blessed by your look, will attain great wealth in this world. ॥13.18॥

Even an indirect contact with the blessed look of the Devi yields marvelous results is the gist of this verse. Slightest favor yields enormous prosperity. ॥13.18॥

सुधां हसन्ती मधु चाक्षिपन्ती

यशो हरन्ती वनिताधरस्य।

परिष्करोत्यस्य कवित्वधारा

मुखं हरप्रेयसि लोकसे यम्॥ १३.१९॥

sudhāṁ hasantī madhu cākṣipantī

yaśo harantī vanitādharasya ।

pariṣkarotyasya kavitvadhārā

mukhaṁ harapreyasi lokase yam ॥13.19॥

Oh Devi! Whomever you grace with your glance, is bound to develop into a poet par excellence; No surprise if the sweetness and attraction of his poetry insults nectar, surpasses honey and challenges the kisses of lovely women. ॥13.19॥

The goddess by her glance can inspire soul stirring poetry is the suggestion. Malopama is the figure of speech as the poetic flow is compared to many upamanas. ॥13.19॥

सर्वेन्द्रियानन्दकरी पुरन्ध्री

विद्याऽनवद्या विपुला च लक्ष्मीः।

इयं त्रिरत्नी पुरुषस्य यस्य

दुर्गे त्वया दृष्टमिमं तु विद्मः॥ १३.२०॥

sarvendriyānandakarī purandhrī

vidyā'navadyā vipulā ca lakṣmīḥ ।

iyaṁ triratnī puruṣasya yasya

durge tvayā dṛṣṭamimaṁ tu vidmaḥ ॥13.20॥

Oh Durgadevi! We are certain that anyone who possesses the gifts such as a beautiful wife, deep learning and fabulous wealth, is only because of your unfailing blessings in the form of your glance. ॥13.20॥

Without your grace all these three cannot be obtained by any one. ॥13.20॥

मुधा क्षिपस्यद्रिसुते कटाक्षान्

कैलासकान्तारमहीरुहेषु।

इतः किरेषत्तव नास्ति हानिः

सिद्ध्यत्यभीष्टं च समस्तमस्य॥ १३.२१॥

mudhā kṣipasyadrisute kaṭākṣān

kailāsakāntāramahīruheṣu ।

itaḥ kireṣattava nāsti hāniḥ

siddhyatyabhīṣṭaṁ ca samastamasya ॥13.21॥

Oh Girija! Why do you waste your fruitful glances by looking at the bare forest lands of the Kailasa Mountain? You lose nothing if you turn your glances on me; on the contrary, I gain everything worth possessing. ॥13.21॥

शीताचलाधीशकुमारि शीतः

संरक्षणे संश्रितमानवानाम्।

दुर्धर्षदुष्टासुरमर्दनेषु

नितान्तमुष्णश्च तवावलोकः॥ १३.२२॥

śītācalādhīśakumāri śītaḥ

saṁrakṣaṇe saṁśritamānavānām ।

durdharṣaduṣṭāsuramardaneṣu

nitāntamuṣṇaśca tavāvalokaḥ ॥13.22॥

Oh Daughter of the cool mountain! Your look which is soothing and cool at the time of affording protection to those, who seek refuge in you, becomes unbearably hot while subduing the evil asuras, formidable in battle. ॥13.22॥

Because the same glance is described in two ways, it is ullekhalankara. ॥13.22॥

रुषा समेतं विदधाति नाशं

करोति पोषं कृपया सनाथम्।

अम्बौषधस्येव तवेक्षितस्य

योगस्य भेदेन गुणस्य भेदः॥ १३.२३॥

ruṣā sametaṁ vidadhāti nāśaṁ

karoti poṣaṁ kṛpayā sanātham ।

ambauṣadhasyeva tavekṣitasya

yogasya bhedena guṇasya bhedaḥ ॥13.23॥

Oh, Mother! Your angry look destroys and compassionate look protects. It is like the medicinal combination, which can either aggravate or cure the disease when administered in different measures. ॥13.23॥

The words yoga & guna are technical terms in the system of Ayurveda medicine and have pun on them. ॥13.23॥

नाशाय तुल्योद्धतकामलोभ-

क्रोधत्रिदोषस्य भवामयस्य।

शिवप्रिये वीक्षितभेषजं ते

क्रीणानि भक्त्या वद भोः कियत्या॥ १३.२४॥

nāśāya tulyoddhatakāmalobha-

krodhatridoṣasya bhavāmayasya ।

śivapriye vīkṣitabheṣajaṁ te

krīṇāni bhaktyā vada bhoḥ kiyatyā ॥13.24॥

Oh the Beloved of Lord Shiva! Tell me by what measures of bhakti can I buy the medicine of your glance? Indeed it is a potent medicine which cures two diseases at the same time; one, vices of kama, lobha etc, mental ailments, the other which affects the body. ॥13.24॥

Both the physical and mental ailments are cleansed by this potent medicine. It is a Savayava rupaka alankara. ॥13.24॥

अभिष्टुतां चारणसिद्धसङ्घै-

स्त्रिष्टुब्विशेषा अपि मर्त्यसूनोः

कृपाकटाक्षैर्विनतान्पुनानां

कपर्दिनः सम्मदयन्तु कान्ताम्॥ १३.२५॥ ३२५

abhiṣṭutāṁ cāraṇasiddhasaṅghai-

striṣṭubviśeṣā api martyasūnoḥ

kṛpākaṭākṣairvinatānpunānāṁ

kapardinaḥ sammadayantu kāntām ॥13.25॥ 325

It is my humble prayer that these verses composed by a mortal, should delight the divine consort of the Lord Kapardi; she is the great goddess always praised even by celestial beings like charanas and siddhas. She sanctifies those who seek refuge in her by her looks. ॥13.25॥

चतुर्दशः स्तबकः - caturdaśaḥ stabakaḥ - 14th Stabaka

काली गौरी कुण्डलिनी च - kālī gaurī kuṇḍalinī ca - Glory to Kali, Gauri and Kundalini

उपगीतिवृत्तम् - upagītivṛttam - Upagiti Meter

In this section divine presence in relation with time, space, and form is praised as Kali, Gauri and Kundalini, the latter also facilitating mystic experiences in the Seeker.

कारणमखिलमतीनां वारणमन्तर्लसत्तमसः।

मन्दस्मितं महेश्वरसुदृशो मे श्रेयसे भवतु॥ १४.१॥

kāraṇamakhilamatīnāṁ vāraṇamantarlasattamasaḥ ।

mandasmitaṁ maheśvarasudṛśo me śreyase bhavatu ॥14. 1॥

May the gentle smile of the lovely lady of Mahesha, bestow on me beatitude; the celebrated smile which is the root cause of all manifestations of intelligence and destroyer of all ignorance hushed up inside (inner darkness). ॥ 14.1॥

The intended benefit is twofold - Dawning of knowledge and removal of ignorance. ॥ 14.1॥

विश्वतनुस्तनुगात्री वज्रमयी पुष्पसुकुमारी।

सर्वस्य शक्तिरबला काली गौर्यम्बिका जयति॥ १४.२॥

viśvatanustanugātrī vajramayī puṣpasukumārī ।

sarvasya śaktirabalā kālī gauryambikā jayati ॥14. 2॥

Oh Slender Beauty! Your form is the physical world in its entirety. Though you are hard like the diamond, at the same time you are soft and delicate like the flowers. Though you are spoken of as abala, (weak) you are capable of anything and everything; you are both dusky dark and golden fair in complexion. ॥ 14.2॥

All contradictions and opposites sink in the Universal principle, as everything is available there. What is natural with respect to the supreme Mother appears as contradictory or opposed from the limited view point i.e., mortals find it difficult to grasp immortal principles and secrets. ॥ 14.2॥

तामाहुर्जगदंबां गौरीं केचित् परे कालीम्।

सा गौरी महिलातनुरम्बरतनुरुच्यते काली॥ १४.३॥

tāmāhurjagadaṁbāṁ gaurīṁ kecit pare kālīm ।

sā gaurī mahilātanurambaratanurucyate kālī ॥14. 3॥

They say the supreme Mother is Gauri, Some others call her Kali. She is Gauri with the feminine form whereas spread in space she is known as Kali. ॥ 14.3॥

Though there is difference in name and form, essentially there is no difference. In the earlier stabaka Mother's feminine form is eulogized. Here on onwards the principle of Kali, her power and glory is set forth. ॥ 14.3॥

पाचकशक्तेः काल्याः केवललिङ्गेन भिद्यते कालः।

यत्पाकतो गभीराद्भुवने सर्वेऽपि परिणामाः॥ १४.४॥

pācakaśakteḥ kālyāḥ kevalaliṅgena bhidyate kālaḥ ।

yatpākato gabhīrādbhuvane sarve'pi pariṇāmāḥ ॥14. 4॥

The differentiation referred to between Kali and Kala is only semantic. Kali is feminine and Kala is masculine. But for this gender difference of the words, there is no functional difference. All the danger that we see in this universe, are to be attributed to time, which brings about transformation of all kinds. Everything that is created undergoes change with respect to the time co-ordinate. ॥ 14.4॥

सर्वभुवनाश्रयत्वात् काली नाम्ना दिगन्येन।

लोके तु व्यवहरणं विदुषां दिक्कालयोर्भाक्तम्॥ १४.५॥

sarvabhuvanāśrayatvāt kālī nāmnā diganyena ।

loke tu vyavaharaṇaṁ viduṣāṁ dikkālayorbhāktam ॥14. 5॥

By virtue of Kali supporting everything in the universe, she is referred to as space; actually speaking space and time co-ordinates of the universe are a matter of secondary consideration. ॥ 14.5॥

In the earlier verse Kali is referred to as time. In this verse, she is described as space as well. However these differences are only notional and not factual. In essence Kali is both Time and Space. ॥ 14.5॥

दिगदितिरगाद्यखण्दा परिणमयित्री स्मृता काली।

दक्षस्यैका दुहिता सा द्वे गुणभेदमुग्धदृशाम्॥ १४.६॥

digaditiragādyakhaṇdā pariṇamayitrī smṛtā kālī ।

dakṣasyaikā duhitā sā dve guṇabhedamugdhadṛśām ॥14. 6॥

Space is considered as one and all-pervasive; hence known as Aditi. Kali is mentioned as one who brings transformation. Both are one and the same; Sati, the daughter of Daksha, is considered as two owing to the different effects. ॥ 14.6॥

Difference is virtual and not real. Aditi and Kali, space and time respectively unite in one principle ultimately. ॥ 14.6॥

देहे देहे सेयं कुण्डलिनी नाम जगदम्बा।

सा स्वपिति संसृतिमतां युञ्जानानां प्रबुद्धा स्यात्॥ १४.७॥

dehe dehe seyaṁ kuṇḍalinī nāma jagadambā ।

sā svapiti saṁsṛtimatāṁ yuñjānānāṁ prabuddhā syāt ॥14. 7॥

It is a well-known fact that the Mother of the universe Kundalini, who is earlier described as Kali, Aditi is found in each and every body. She lies dormant in the uninitiated, where as she rises in the body of the yogis, who put their best efforts to awaken her. ॥ 14.7॥

मूलाधारादग्निर्ज्वलति शिरस्तः शशी द्रवति।

कुण्डलिनीमयि मन्ये वीणाशयनात्प्रबुद्धेयम्॥ १४.८॥

mūlādhārādagnirjvalati śirastaḥ śaśī dravati ।

kuṇḍalinīmayi manye vīṇāśayanātprabuddheyam ॥14. 8॥

From the Muladhara, the basic chakra, fire blazes forth; from the Sahasrara, the top chakra in the head, cool (Soma) nectar oozes (at the time of Kundalini raising in the yogi). Hence, I guess Kundalini has risen from the veena- couch. ॥ 14.8॥

Shape of the bone structure from the head up to the Muladhara, (pelvis region) resembles that of the veena,the lute. Kundalini, who passes through various chakras along this course, is spoken of as rising from the veena- couch.

Kundalini, Veena shayana etc., are terms, integral to the tantra system. ॥ 14.8॥

यद्रवति तत्र किं त्वं किं तत्र त्वमसि यज्ज्वलति।

किमु तत्रासि महेश्वरि यदुभयमेतद्विजानाति॥ १४.९॥

yaddravati tatra kiṁ tvaṁ kiṁ tatra tvamasi yajjvalati ।

kimu tatrāsi maheśvari yadubhayametadvijānāti ॥14. 9॥

Oh Maheswari! Where are you found? Are you found in the head? (Where exuding takes place)? Are you found in the Muladhara, where it blazes forth? Or do you reside in the all supporting daharakasha, which knows both these? (Causes all these experiences). ॥ 14.9॥

Dahara is a technical word used in the Tantra literature. It means space in the heart. The technical information pertaining to these details are available in Tantra texts. ॥ 14.9॥

एतावग्नीषोमौ ज्वालभिश्चन्द्रिकाभिरपि।

आवृणुतस्तनुमनयोर्व्यक्तित्वं मे पशुर्भवतु॥ १४.१०॥

etāvagnīṣomau jvālabhiścandrikābhirapi ।

āvṛṇutastanumanayorvyaktitvaṁ me paśurbhavatu ॥14. 10॥

These two deities Agni and Soma, with their hot flames and moon-like cool rays, respectively encircle my body. As a result of this, let my ego

(pruthagatma) be an animal offered in the sacrifice (let it be destroyed). ॥ 14.10॥

Removal of ego and the dawning of the divine presence in our self is the result of Kundalini awakening. In this verse this fact is portrayed. In the first stabaka the story of Dakshayajna, which also serves as a universal symbol, is related. Here the yogi's own experience is expressed. ॥ 14.10॥

अग्निस्त्वं सोमस्त्वं त्वमधो ज्वलसि द्रवस्यूर्ध्वम्।

अमृतमनयोः फलं त्वं तस्य च भोक्त्री चिदम्ब त्वम्॥ १४.११॥

agnistvaṁ somastvaṁ tvamadho jvalasi drvasyūrdhvam ।

amṛtamanayoḥ phalaṁ tvaṁ tasya ca bhoktrī cidamba tvam ॥ 14.11॥

Oh, Mother! You are both Agni and Soma. You blaze forth from below and melt down from above. Consequently nectar appears and that is none but you yourself. Again, you are the true enjoyer of this in the form of consciousness. ॥ 14.11॥

Enjoyer, enjoyed and the act of enjoyment are all one and the same. Everything in this universe is You Yourself. ॥ 14.11॥

किन्नु सुकृतं मया कृतमखिलेश्वरि किं तपस्तप्तम्।

क्रीडयसि मां प्रतिक्षणमानन्दसुधानिधावन्तः॥ १४.१२॥

kinnu sukṛtaṁ mayā kṛtamakhileśvari kiṁ tapastaptam ।

krīḍayasi māṁ pratikṣaṇamānandasudhānidhāvantaḥ ॥ 14.12॥

Oh the empress of Entire Universe! How lucky I am? What great penance have I done that you make me immersed in the blissful experience every moment! ॥ 14.12॥

I am not aware of the merit I might have incurred as a result of which I enjoy this indescribable inner joy. The extra-ordinary yogic experiences are not a result of ordinary good-deeds.

The poet devotee (Kavya Kantha) is so humble before the Mother that he thinks he has not done enough merit or deeds to deserve such blessings. Actually, if we look at the life of the muni, we find that he was a great sadhaka, who did everything such as japa, tapa, dhyana etc., to receive the blessing of the mother. ॥ 14.12॥

क्षान्तं किं मम दुरितं शान्तं किं देवि ते स्वान्तम्।

अनुगृह्णासि विचित्रं मामप्यपराधिनां प्रथमम्॥ १४.१३॥

kṣāntaṁ kiṁ mama duritaṁ śāntaṁ kiṁ devi te svāntam ।

anugṛhṇāsi vicitraṁ māmapyaparādhināṁ prathamam ॥ 14.13॥

Oh Divine Mother! Despite my being a worst sinner it looks that you have forgiven me. You seem to be deeply pleased to tolerate me. Otherwise, how can I be the recipient of such unique blessing. ॥ 14.13॥

The poet- seer considers himself a sinner. How can this self-estimation be understood? For we know that he is a yogi, a scholar, a great soul. The fact is, that, great souls take on themselves all the sins committed by the people. They feel they are the members of the universal family. ॥ 14.13॥

काले काले सन्ध्यारूपा नोपासिता भवती।

विच्छिन्नः स्मार्ताग्निस्त्रेता कुत एव वह्नीनाम्॥ १४.१४॥

kāle kāle sandhyārūpā nopāsitā bhavatī ।

vicchinnaḥ smārtāgnistretā kuta eva vahnīnām ॥14. 14॥

Oh, Mother! I have not worshipped you in the form of Sandhya regularly (as it should have been done): the smartagni rituals are also not been performed regularly, no need to speak of the treatgni at all. ॥ 14.14॥

The poet seer- in his humility submits to the mother that he has not meticulously followed the Vedic and other methods of worship enjoined on an individual in sanatanadharma; yet the Mother has been magnanimous to bestow on him the bliss due to a perfect upasaka. He feels overwhelmed by the benevolence of the Devi.

Sandhyavandana, agnikarya etc., fall under the category of nityakarma rituals which are compulsory and by doing which no special merit accrues but by not doing one becomes a sinner. ॥ 14.14॥

दातुं नार्जितमन्नं बहु देवेभ्यश्च भूतेभ्यः।

यत्किञ्चिदार्जितं वा कलत्रपुत्रान्वितोऽश्नामि॥ १४.१५॥

dātuṁ nārjitamannaṁ bahu devebhyaśca bhūtebhyaḥ ।

yatkiñcidārjitaṁ vā kalatraputrānvito'śnāmi ॥14. 15॥

Mother! I have not amassed wealth to spend on such meritorious acts like charity for the poor, ritualistic worship of various deities; what little I have earned is just enough to feed my family and myself. ॥ 14.15॥

I have been quite selfish in my attitude is the gist of this submission. The Vedic view of life is that a house holder should earn well, feed the poor and the needy, treat guests, spend on acts of worship, and help build temples, lakes etc., for the benefit of the society. In this background, the poet is making a mention of his failings as a house-holder, gruhasta. ॥ 14.15॥

कश्चिदपि पापहारी न पुरश्चरितश्च ते मन्त्रः।

कं गुणमभिलक्ष्य मम प्रबुद्ध्यसेऽन्तर्जगन्मातः॥ १४.१६॥

kaścidapi pāpahārī na puraścaritaśca te mantraḥ ।

kaṁ guṇamabhilakṣya mama prabuddhyase'ntarjaganmātaḥ ॥ 14.16॥

Oh the Mother of the Universe! What little merit did you find in me that you are awakened in my person? I have not done enough japa (repetition of a particular holy name or mantra with full concentration of mind) of your mantra that could have been efficacious in removing my sins. ॥ 14.16॥

तव मयि पृथक्तनूजप्रेमा चेत्पक्षपातोऽयम्।

अथवा सतां निसर्गः सोऽयं त्वयि चांब सम्भाव्यः॥ १४.१७॥

tava mayi pṛthaktanūjapremā cetpakṣapāto'yam ।

athavā satāṁ nisargaḥ so'yaṁ tvayi cāṁba sambhāvyaḥ ॥ 14.17॥

If you are favoring me, your son, in a special manner, Oh, Mother! You will be blamed of being partial towards one (when in reality all are

your children). However this may not be a blemish with you, as it is the very nature of the noble minded to do well to others. ॥ 14.17॥

The yoganubhavas, i.e., blissful experiences, the seer is enjoying are due to the gracious favour of the Mother, more than my eligibility is the opinion of the poet. ॥ 14.17॥

लक्ष्यं विनैव मन्त्रः किं सिद्ध्यति कोटिशोऽप्युक्तः।

दध्मस्तद्यदि लक्ष्यं तव रूपं गलति हा मन्त्रः॥ १४.१८॥

lakṣyaṁ vinaiva mantraḥ kiṁ siddhyati koṭiśo'pyuktaḥ ।

dadhmastadyadi lakṣyaṁ tava rūpaṁ galati hā mantraḥ ॥ 14.18॥

Mother! Does the mantra, japa become fruitful without fixing the mind on a target, a particular form? No. Hence to make my mantra purposeful when I think of your radiant form, it overpowers me in such a way that I forget the mantra! What a pity! How can I come out of this conflict? ॥ 14.18॥

सङ्कल्पानां वाचामनुभूतीनां च यन्मूलम्।

यत्र प्राणो बद्धस्तल्लक्ष्यं देवि ते रूपम्॥ १४.१९॥

saṅkalpānāṁ vācāmanubhūtīnāṁ ca yanmūlam ।

yatra prāṇo baddhastallakṣyaṁ devi te rūpam ॥14. 19॥

Oh Goddess! You are the root cause of all the sankalpas (mental notions), inner thoughts, all speech (outer expressions), and all feelings (experiences). In you are found the breath, and vital air. That is your form, which I strive to realize through my meditating state. ॥ 14.19॥

Divine Mother is the root of speech, thought and feelings. One should realize this truth through meditation, because, to get at the root cause is the true benefit of dhyana. ॥ 14.19॥

नैसर्गिकस्ववृत्तेरहङ्कृतेर्मूलमन्विष्य।

त्वां किल साक्षात्कुरुते रमणमहर्षेरियं दृष्टिः॥ १४.२०॥

naisargikasvavṛtterahaṅkṛtermūlamanviṣya ।

tvāṁ kila sākṣātkurute ramaṇamaharṣeriyaṁ dṛṣṭiḥ ॥14. 20॥

I wish to realize you though the natural and simple method enunciated by the sage Ramana and that is enquiring the fundamental principle I, which is at the root of everything. ॥ 14.20॥

Sage Ramana asked his disciples to get at the root of all experiences and feelings by tracing the course of the 'ego' or which we in normal language refer to as 'I' i.e., ahamkruthi. He did not suggest any other Upasana or worship, which requires lot of preparations both mental and physical. Hence, sage Ramana's method is described as 'Naisargika' – natural. Our poet –Kavya kantha Ganapati Muni, was a devoted disciple of Sri Ramana Maharshi, the renowned sage of Arunachala. ॥ 14.20॥

मन्ये पर्वतकन्ये मम सेयमहङ्कृतिर्महती।

अवतरता वर्षगणैरपि तन्मूलं न लब्धमहो॥ १४.२१॥

manye parvatakanye mama seyamahaṅkṛtirmahatī ।

avataratā varṣagaṇairapi tanmūlaṁ na labdhamaho ॥14. 21॥

Oh daughter of the mountain! I maintain my ego and am quite stubborn as I have not been able to find its root despite long years of effort to reach there. ॥ 14.21॥

The word avatarata is significant here. It can mean two ways.

1. Shirasthah avatarata- meditating- coming down from the head, the origin of thought, to the heart, the place of feel.

2. Incarnating from a different world altogether. Even the gods come down to the mortal world in order to know or realize the roots, especially ahamkrutimula i.e., I. All the Vedic sayings, upanishads declare that mortal form is very helpful in realizing the fundamental truths of this world. ॥ 14.21॥

एष प्रौढो भगवति बहुलं गर्जत्यहङ्कारः।

एतस्मिन्नयि काले भवती चाबोधि कुण्डलिनी॥ १४.२२॥

eṣa prauḍho bhagavati bahulaṁ garjatyahaṅkāraḥ ।

etasminnayi kāle bhavatī cābodhi kuṇḍalinī ॥14. 22॥

Oh Divinity! This ego (ahamkara) of mine is so well grown that it makes deep sounds like a cloud; despite this adverse effect, you Kundalini, is awakened in me (what a surprise!). ॥ 14.22॥

When Kundalini rises ahamkara cannot remain powerful. Normally it gets subdued. But in my case it is different. ॥ 14.22॥

तव पश्चात्सम्भूतिं जानाति न सोऽयमद्यापि।

प्रागिव गर्जति धीरं बिभेति मृत्योर्न नेदिष्ठात्॥ १४.२३॥

tava paścātsambhūtiṁ jānāti na so'yamadyāpi ।

prāgiva garjati dhīraṁ bibheti mṛtyorna nediṣṭhāt ॥14. 23॥

Oh Bhagavati! The principle of ego 'I', does not know anything about your birth, in its overpowering ignorance it is roaring in vain. It is so insensitive that it remains bold even in the vicinity of death. ॥ 14.23॥

Kundalini is so powerful that it subjugates the principle of ego, while it rises. The 'I' melts down like ice cubes exposed to heat, when Kundalini rises. This experience of the yogi is figuratively described here. ॥ 14.23॥

अतिपुष्टमहङ्कारं पशुमेतं तुभ्यमर्पयते।

प्रमथपतिप्राणेश्वरि गणपतिरेकान्तभक्तोऽयम्॥ १४.२४॥

atipuṣṭamahaṅkāraṁ paśumetaṁ tubhyamarpayate ।

pramathapatiprāṇeśvari gaṇapatirekāntabhakto'yam ॥14. 24॥

Oh the dear consort of the lord of Pramathas! Ganapati, who is devoted to you and you alone, offers his 'I' ahamkruti, which is like a full grown animal. May you be pleased to accept this offering and shower your blessings which you consider are best for me. ॥ 14.24॥

उपगीतयो गणपतेरुपतिष्ठन्तामिमाः प्रीत्या।

उत्सवसहस्रलोलामुकारवाच्यस्य गृहनाथाम्॥ १४.२५॥ ३५०

upagītayo gaṇapaterupatiṣṭhantāmimāḥ prītyā ।

utsavasahasralolāmukāravācyasya gṛhanāthām ॥14. 25॥ 350

May these verses composed in the Upagiti meter, please the Lady of the Lord who is symbolized by the letter '3'u i.e., Shiva; the Lady Kundalini, who permeates the hundreds and thousands of charged experiences (of yogis). ॥ 14.25॥

पञ्चदशः स्तबकः - pañcadaśaḥ stabakaḥ - 15th Stabaka

शक्तेः स्वागतम् - śakteḥ svāgatam - Meditation on Shakti or descent of Divine Shakti thru meditation

स्वागतावृत्तम् - svāgatāvṛttam - swagata meter

In the Fifteenth stabaka, while portraying the glory of the Divine Mother, the method of meditating upon her is also presented.

आपदामपहरन्तु ततिं नः
सम्पदामपि दिशन्तु समृद्धिम्।
दन्तकुन्दरुचिदत्तबलानि
व्योमकेशसुदृशो हसितानि॥ १५.१॥

āpadāmapaharantu tatiṁ naḥ
sampadāmapi diśantu samṛddhim ।
dantakundarucidattabalāni
vyomakeśasudṛśo hasitāni ॥15. 1॥

May the smiles of Devi rendered more powerful by the beauty lent to them by the Jasmine bud (kunda) like teeth, destroy the heaps of troubles and bestow a series of good fortunes. ॥ 15.1॥

Plural used for *hasita*-smile, is indicative of its plentiful and gentleness.

अल्पमप्यधिकशक्तिसमृद्धं

मन्दमप्यधिकसूक्ष्मविसारम्।

सुस्मितं स्मरविरोधिरमण्याः

कल्पतां मम कुलस्य शुभाय॥ १५.२॥

alpamapyadhikaśaktisamṛddhaṁ

mandamapyadhikasūkṣmavisāram ।

susmitaṁ smaravirodhiramaṇyāḥ

kalpatāṁ mama kulasya śubhāya ॥15. 2॥

Being gentle it abounds in power; being slow and subtle it is capable of spreading everywhere; may the smile of the lady of Kamari, bless my family with auspiciousness. ॥ 15.2॥

Vibhavana and *Virodhabhasa alamkaras*; because feeble cause and strong effect. ॥ 15.2॥

पुष्कराद्रविमतो भुवमेतां

भूमितश्शशधरं क्रममाणा।

नैव मुञ्चति पदं बत पूर्वं

नोत्तरं व्रजति नेशपुरन्ध्री॥ १५.३॥

puṣkarādravimato bhuvametāṁ

bhūmitaśśaśadharaṁ kramamāṇā ।

naiva muñcati padaṁ bata pūrvaṁ

nottaraṁ vrajati neśapurandhrī ॥15. 3॥

Devi (at the time of creation) stamps her foot on the sky first, without removing the same, places another on the Sun, simultaneously places one more on the Earth, one on the Moon etc. Is it not strange and surprising? ॥ 15.3॥

The poet is suggesting the all-pervasive glory of the deity. Normally beings capable of walking put one step forward after lifting the previous one; steps take a successive order of lifting end placing. This is a rule with the limited, but the unlimited power of the Devi makes her presence felt everywhere. To be on earth does not make her to vacate her presence on the sky. The *alamkaras* are *vibhavana* and *virodhabhasa.* ॥ 15.3॥

भूषणेष्विव सवित्रि सुवर्णं

मृत्तिकामिव घटेष्वखिलेषु।

विश्ववस्तुषु निरस्तविशेषां

देवि पश्यति सतीं विबुधस्त्वाम्॥ १५.४॥

bhūṣaṇeṣviva savitri suvarṇaṁ

mṛttikāmiva ghaṭeṣvakhileṣu ।

viśvavastuṣu nirastaviśeṣāṁ

devi paśyati satīṁ vibudhastvām ॥15. 4॥

Oh, Mother! Just as gold is integral to golden ornaments, clay is the essence of all articles. Like pot made of clay, the wise find you as the true essence of all things present in the universe, without exception. ॥ 15.4॥

Omnipresence of the divine principle is understood by the wise, which actually is the mystery of the universe. ॥ 15.4॥

किट्टभूतमखिलेश्वरजाये

दृश्यजातमखिलं निजपाके।

प्राणबुद्धिमनसामिह वर्गः

सारभूत इति सूरिजनोक्तिः॥ १५.५॥

kiṭṭabhūtamakhileśvarajāye

dṛśyajātamakhilaṁ nijapāke ।

prāṇabuddhimanasāmiha vargaḥ

sārabhūta iti sūrijanoktiḥ ॥15. 5॥

Oh Consort of the Lord of the Universe! All that is perceptible in the world, to speak the truth, is waste; sapless in this process of change and transformation over which you preside. However, the category of the trio viz., *prana*, *buddhi* and *manas*, is the only essence, so say the wise. ॥ 15.5॥

The upanishats are truly the treasure house of spiritual wisdom. They expound in great detail the subtle aspects of life and existence. What is visible is not the whole and sole of that substance. But it is the other way. There is an essential principle underlying all matter. The Chandogya upanishat for instance in its sixth prapathaka holds a discussion on the subject and arrives at the result, that the subtle essence of anna, ap and tejas are manas, prana and vak, respectively. ॥ 15.5॥

सारमीश्वरि तिलेष्विव तैलं

विग्रहेषु निखिलेषु निगूढम्।

ये धिया मथनतो विदुरेकं

ते भवन्ति विबुधास्त्वयि लीनाः ॥ १५.६ ॥

sāramīśvari tileṣviva tailaṁ

vigraheṣu nikhileṣu nigūḍham ।

ye dhiyā mathanato vidurekaṁ

te bhavanti vibudhāstvayi līnāḥ ॥15. 6॥

Oh Empress of this Universe! Those who realize after a careful exercise of their discriminating facilities, that an essential principle is underlying all those visible forms, even as the presence of oil in the oil-seed, become united with you. ॥ 15.6॥

The difference disappears. Unified vision dawns on them. The swetasvatara upanishat uses this tila-tyla, analogy to bring out the essence and the outer form. It also draws our attention to the unseen presence of agni-fire in the arani or firewood. Only by applying the right force and friction, if two are aranis rubbed the hidden fire manifests. There is more than what it appears is the truth. ॥ 15.6॥

आयसं त्रिभुवनेश्वरि पिण्डं

वह्निनेव तपसा तनुपिण्डम्।

यस्य चिज्ज्वलनजालमयं स्यात्

तप्तमम्ब स तवालयभूतः ॥ १५.७॥

āyasaṁ tribhuvaneśvari piṇḍaṁ

vahnineva tapasā tanupiṇḍam ।

yasya cijjvalanajālamayaṁ syāt

taptamamba sa tavālayabhūtaḥ ॥15. 7॥

Empress of the three worlds, Just as the iron ball gets red-hot by continuous exposure to fire, so also the body of the *tapasvin* blazes forth by the fire of *tapas*. Once the whole being is enmeshed by the power of consciousness, he joins your abode. ॥ 15.7॥

The iron-ball by constant contact with fire becomes a fireball. The *tapasvin* by continuous *tapas* transforms him into the very essence of existence viz., consciousness. He becomes a *chinmaya –shariri.* ॥ 15.7॥

योऽरणेर्मथनतोऽतिपवित्रं

वीतिहोत्रमिव वीतकलङ्कः।

प्राणमुज्ज्वलयति स्वशरीरात्

त्वामसावभयदेऽर्हति यष्टुम्॥ १५.८॥

yo'raṇermathanato'tipavitraṁ

vītihotramiva vītakalaṅkaḥ ।

prāṇamujjvalayati svaśarīrāt

tvāmasāvabhayade'rhati yaṣṭum ॥15. 8॥

Oh the Bestower of Fearlessness Devi! Just as the all purifying fire is born out of a pair of fire-wood set to firestone, a *sadhaka* also is able to bring forth *prana*, the vital air, to become fit to worship you. ॥ 15.8॥

A *sadhaka* turns into a disciplined yogi by constant spiritual practices like *tapas*, *dhyana* etc. The body is the firewood; churing is the *tapas*, *dhyana* etc. The *prana jwala* coming out of kundalini is the *Agni*. *Swetashwatara upanishat* uses this simile. ॥ 15.8॥

प्राणता श्वसितमेव विचार्यं

कुर्वता करणमेव निभाल्यम्।

गच्छता गमनमेव विशोध्यं

तत्तनौ मथनमागमबोध्यम्॥ १५.९॥

prāṇatā śvasitameva vicāryaṁ

kurvatā karaṇameva nibhālyam ।

gacchatā gamanameva viśodhyaṁ

tattanau mathanamāgamabodhyam ॥15.9॥

A breathing person should concentrate only on the process of breathing. A person engaged in activity should think of only that action. A moving person should think only movement. These activities of breathing, action and movement deserve to be carefully watched by a *sadhaka*, so say the *sastras.* ॥15.9॥

In the previous verse manthana the process of churning is mentioned. In this verse it is explained. It is important to know who is at the back of the act of breathing. By examining the physical action one can get at its root cause. This careful examination, on being fully aware of our so called natural activities, is known as churning or manthana by sastras. Remaining quiet (not engaged in action) one can continue with the activity of churning. ॥15.9॥

यो रसं पिबति मूर्धसरोजात्

सोमपोऽयमनघः प्रयतात्मा।

अग्निहोत्रमखिलेश्वरि नित्यं

मूलकुण्डदहनस्थितिरस्य॥ १५.१०॥

yo rasaṁ pibati mūrdhasarojāt

somapo'yamanaghaḥ prayatātmā ।

agnihotramakhileśvari nityaṁ

mūlakuṇḍadahanasthitirasya ॥15 .10॥

Oh Akhileshwari! Mother! The yogi who drinks at the fountain of *sahasrara* has his inner being completely purified, and hence called *Somapa.* He is performing agnihotra all the timex (not only three times a day)! The process of burning, *dahana*, is taking place at the *muladhara* every moment.

Once the yogi becomes aware of his original nature, there is no stopping. Rising of *kundalini* is the ultimate result of all *sadhanas*. Once this is achieved nothing remains unfinished for a *sadhaka*. Agnihotra is the ritual fire -worship enjoined by the Vedas, three times a day.

चिन्मयी पिबसि सोममिमं किं

सोम एव किमसावसि मातः।

पीयसे पिबसि च स्वयमेका

पेयपातृयुगलं किमु भूत्वा॥ १५.११॥

cinmayī pibasi somamimaṁ kiṁ

soma eva kimasāvasi mātaḥ ।

pīyase pibasi ca svayamekā

peyapātṛyugalaṁ kimu bhūtvā ॥15. 11॥

Oh, Mother! Since you are *chinmayi*, pure consciousness, the enjoyer do you drink the *somarasa?* You don the double role of being the enjoyed and the enjoyer, *bhoghata* and *bhoktrtuta.* Is it?

तैजसं कनकमग्निवितप्तं

तेज एव कनकाङ्गि यथा स्यात्।

मोदरूपकलया तव तप्तं

तन्मयं भवति मोदजपिण्डम्॥ १५.१२॥

taijasaṁ kanakamagnivitaptaṁ

teja eva kanakāṅgi yathā syāt ।

modarūpakalayā tava taptaṁ

tanmayaṁ bhavati modajapiṇḍam ॥15. 12॥

Oh Kanakangi, just as the gold belonging to the t*ejasa* category becomes *tejasa* when subjected to fire. So also the *anandasarir*a coming in contact with even a small part of your *anandaswarupa*, becomes completely transformed into a blissful entity. ॥ 15.12॥

In this verse the *upanishadic siddhanta* viz., all beings are born out of *ananda* is beautifully explained. The being of issuing forth from *ananda* or bliss, when processed with *anandakala* becomes *ananda* itself.

Here is an allusion to *tarkashastra, Indian logic.* While enumerating various objects under different categories gold is said to belong to the category of *tejas.* Hence it is called *taijasa.* ॥ 15.12॥

काऽपि मोदलहरी तव वीचिर्-

निर्गता दशशतारसुधाब्धेः।

पूरयत्यखिलमम्ब शरीरं

नेह वेद्मि परमे जडभागम्॥ १५.१३॥

kā'pi modalaharī tava vīcir-

nirgatā daśaśatārasudhābdheḥ ।

pūrayatyakhilamamba śarīraṁ

neha vedmi parame jaḍabhāgam ॥15. 13॥

Oh, Mother! The waves of bliss that emanate from the nectar-filled ocean of *sahasrara* fill my entire body with blissful experience. I cannot find any portion of my body being *jada* or *achetana*. ॥ 15.13॥

The poet Kavyakantha Ganapati Muni is pouring forth his own yogic experience. The blissful experience at the time of *Kundalini jagarana* is mentioned in this verse. ॥ 15.13॥

सेयमुत्तमतमा निपतन्ती

शीतलाद्दशशतारपयोदात्।

प्रेरितादखिलराज्ञि भवत्या

बुद्धिसस्यमवताद्रसवृष्टिः॥ १५.१४॥

seyamuttamatamā nipatantī

śītalāddaśaśatārapayodāt ।

preritādakhilarājñi bhavatyā

buddhisasyamavatādrasavṛṣṭiḥ ॥15. 14॥

Oh Empress of the Universe! As you pour down the best of showers from the cool cloud of *Sahasrara*, let this plant viz., the awareness; bring forth the best of produce impelled by you.

There are three metaphors, rupakas integral to the understanding of the spirit of this verse.

Dashashatara payoda- sahasara as the cloud; buddhi – as the sasya or vegetation; and

Sharira- as the ksetra-field where vegetation grows. ॥ 15.13॥

That in the previous verse, the sahasrara, last of the chakras, was conceived as the ocean filled with nectar. All these descriptions and conceptions bear the stamp of experience. Because the yogi also happens to be a poet of gifted expression, we have a graphic portrayal of the subtle changes that take place in the body. ॥ 15.13॥

दुग्धसिन्धुमथनादमृतं वा

शब्दसिन्धुमथनात्प्रणवो वा।

लभ्यते सुकृतिभिस्तव वीचिर्-

मूर्धकञ्जमथनाद्रस एषः॥ १५.१५॥

dugdhasindhumathanādamṛtaṁ vā

śabdasindhumathanātpraṇavo vā ।

labhyate sukṛtibhistava vīcir-

mūrdhakañjamathanādrasa eṣaḥ ॥15. 15॥

Oh, Mother! The meritorious obtain *Somarasa* in the form of a wave from you who are blissful in nature, even as those who churn the milk-

ocean get nectar; those who delve deep into the principle of sound, obtain *Pranava* or *Omkara*. ॥ 15.15॥

The allusion here is to the story of the Samudramathana found in the Indian sacred literature. The Samudramathana is perhaps one of the most significant, meaningful symbols ever conceived by any ancient people. The constant friction between the internal and the external, between the good and evil is beautifully brought out by the story. ॥ 15.15॥

अस्थिषु प्रवहति प्रतिवेगं

मज्जसारममृतं विदधाना।

बिभ्रती मदमनुष्णमदोषं

मूर्धकञ्जनिलये तव धारा॥ १५.१६॥

asthiṣu pravahati prativegaṁ

majjasāramamṛtaṁ vidadhānā ।

bibhratī madamanuṣṇamadoṣaṁ

mūrdhakañjanilaye tava dhārā ॥15. 16॥

Oh, Mother! Whose abode is the *Sahasrara*, the powerful flow of *somarasa* emanating from you gushes into the innermost cervices of the bones creating a peculiar awareness that is cool and free from vices. ॥ 15.16॥

Mada is the word for the special awareness here. *Mada* also means one of the six enemies, *arishadvarga,* i.e. haughtiness which is a blemish. It creates forgetfulness. But here *mada* is regarded as awareness that humbles the person who experiences its presence in him. The *yogi* on realizing the power of the Mother submits himself totally to the will of the Universal spirit. ॥ 15.16॥

तैत्तिरीयकथितो रसलाभः

सोऽयमेव सकलागमवर्ण्ये

एतदेव शशिमण्डलनाथे

तन्त्रभाषितपरामृतपानम्॥ १५.१७॥

taittirīyakathito rasalābhaḥ

so'yameva sakalāgamavarṇye

etadeva śaśimaṇḍalanāthe

tantrabhāṣitaparāmṛtapānam ॥15. 17॥

Oh, Mother! Praised in all *shaatras,* now I realize that you truly are the celebrated *rasa* described in the *taittiriya upnishat*; none but you are the nectar like posh mentioned in the *tantra* texts, as you are the heroine residing in the *Somamandala*. ॥ 15.17॥

Both the Vedic tradition and *tantric* tradition are speaking of the same *sahasrarasoma* says the poet. There is unity of purpose between different traditions though they appear to be different at the outset. ॥ 15.17॥

In the Vedic rituals *somarasapana* is there; in the *tantrik* procedure especially among the *kaulacharas* consuming intoxicating drinks offered to the Devi, is practiced. In principle both are blemishless as they represent *sahasrarasoma*. ॥ 15.17॥

मूर्धसोममजरामररूपे

युक्तवीक्षणकरेण निपीड्य।

शम्भुसुन्दरि सुनोमि धिनोमि

त्वां प्रदीप्तकुलकुण्डनिशान्ताम्॥ १५.१८॥

mūrdhasomamajarāmararūpe

yuktavīkṣaṇakareṇa nipīḍya ।

śambhusundari sunomi dhinomi

tvāṁ pradīptakulakuṇḍaniśāntām ॥15. 18॥

Oh Mother of immortal form! Divine Consort of Lord Shankara! I squeeze the *soma* juice by the hand, in the form of *yogic* vision and offer the same to you, who are seated in the blazing altar (*yajnakunda*) viz., the *Muladhara Chakra.* ॥ 15.18॥

In a *yaga*, the *yajamana* i.e., the performer of the sacrifice uses the hand to crush the juice from *soma* plant placing it on the crushing stone; here the poet being a *yogi* who has realized by his *yogic* vision, says the hand is nothing but the *yogic* vision and the awakened *muladhara chakra* itself is the sacrificial altar. ॥ 15.18॥

दृष्टिरेव रविदीधितिरुग्रा

शीर्षकञ्जशशिनं प्रविशन्ती।

शीतलामृतमयी खलु भूत्वा

योगिनो द्रवति मोदकला ते॥ १५.१९॥

dṛṣṭireva ravidīdhitirugrā

śīrṣakañjaśaśinaṁ praviśantī ।

śītalāmṛtamayī khalu bhūtvā

yogino dravati modakalā te ॥15. 19॥

Yogic perception is the fierce rays of the sun that enter the moon seated in the *sahasrara*; from there cool-nectar like *rasa* exudes, which is known as *modakala* in *tantric* language. ॥ 15.19॥

Significance of this poetic utterance is understood thus- that the moon has no luminosity of its own is a well-known fact. When the hot rays of the sun fall on the moon, they are reflected back as cool and enjoyable moon-light. In this verse the process of a *yogi* realizing *modakala* is worked out. Devi enters the *yogis'* eye first and then enters the moon in the *sahasrara* to result in the nectar like cool rays that cause the blissful experience, known as *modakala*. ॥ 15.19॥

मूर्धनि द्रवसि योगयुतानां

चक्षुषि ज्वलसि शङ्करभामे

तिष्ठसि स्थिरपदा कुलकुण्डे

बाह्यतः स्खलसि नैव कदाऽपि॥ १५.२०॥

mūrdhani dravasi yogayutānāṁ

cakṣuṣi jvalasi śaṅkarabhāme

tiṣṭhasi sthirapadā kulakuṇḍe

bāhyataḥ skhalasi naiva kadā'pi ॥15. 20॥

Oh, Mother! Beloved of Shankara! You melt in the head of the *yogi* because the cool moon residing in the *sahasrara*; you also express yourself in the eyes because you are the very cause of sight. And of course you are well settled in the *muladhara.* Bereft of these three locations there is no other place where you melt (exude). ॥ 15.20॥

Devi's presence is well established in these above mentioned three locations in the body of a yogi is the meaning of this verse. ॥ 15.20॥

सा यदि द्रवति मोदकला स्यात्

सा यदि ज्वलति चित्कलिका स्यात्।

सा परा स्थिरपदा यदि तिष्ठ-

त्यक्षरा भवति काचन सत्ता॥ १५.२१॥

sā yadi dravati modakalā syāt

sā yadi jvalati citkalikā syāt ।

sā parā sthirapadā yadi tiṣṭha-

tyakṣarā bhavati kācana sattā ॥15. 21॥

If she melts down she is known as *modakala*; if she blazes forth she is termed as *chitkala*; if she remains constant she is known as immutable. It is one and the same reality that assumes different names because of the variation in location and function. ॥ 15.21॥

Simple inference is that, though the reality is one and the same, it can take on any form at will as it is pure consciousness itself. ॥ 15.21॥

पश्यता नयनमण्डलवृत्तिं

गृह्यसे त्वमचलाधिपकन्ये।

जानता दशशतारविलासं

स्पृश्यसे विदितमम्ब रहस्यम्॥ १५.२२॥

paśyatā nayanamaṇḍalavṛttiṁ

gṛhyase tvamacalādhipakanye ।

jānatā daśaśatāravilāsaṁ

spṛśyase viditamamba rahasyam ॥15. 22॥

Oh Parvati! The daughter of the unmoving! I got the secret of you! You are seen by a *yogi*, (you become the object of his sight). The *yogi,* who experiences the shower of nectar in the *sahasrara*, gets a glimpse of your touch. The *yogi* can see the *chinmaya* form, and realize the essence of your a*nandamayarupa*. ॥ 15.22॥

The Devi is both *chinmayi* and *anandamayi*. There two specific aspects are realized by the yogi. ॥ 15.22॥

व्याप्तशक्त्यसुबलेन लसन्ती

भानुबिम्बनयनेन तपन्ती।

चन्द्रबिम्बमनसा विहरन्ती

सा पुनर्जयति मूर्ध्नि वसन्ती॥ १५.२३॥

vyāptaśaktyasubalena lasantī

bhānubimbanayanena tapantī ।

candrabimbamanasā viharantī

sā punarjayati mūrdhni vasantī ॥15. 23॥

Sporting by the power of *prana* that is spread everywhere (i.e., activating everything with the *pranic* power); doing *tapas* by the eye in the

form of the orb of the Sun; thinking by the mind in the form of the moon, Oh, Mother! You reside in the *sahasrara*. May you be victorious.

In this verse the divinity is spoken of as possessing the Universe for its body and dwelling at the same time in every being. Both micro and macro are permeated by the spirit of divinity. ॥ 15.23॥

The *upanishats* declare *chandrama manaso jatah chaksho suryo ajayata* which shows that sun is the eye and mind is the moon. ॥ 15.23॥

स्वागतं सकललोकनुतायै

स्वागतं भुवनराजमहिष्यै।

स्वागतं मयि भृशं सदयायै

स्वागतं दशशतारमितायै॥ १५.२४॥

svāgataṁ sakalalokanutāyai

svāgataṁ bhuvanarājamahiṣyai ।

svāgataṁ mayi bhṛśaṁ sadayāyai

svāgataṁ daśaśatāramitāyai ॥15. 24॥

Welcome to the divine spirit worshipped by all the worlds. Welcome to the queen of the Lord of the Universe; most hearty welcome to the divine Mother who is ever sympathetic towards me, her child; welcome to her who has graced the *sahasrara*. ॥ 15.24॥

In this verse the poet- *yogi* showers his grateful thanks on the divinity as she has been magnanimous enough to reveal the secrets of existence and made him undergo the mystic experiences. Blessed is he whose life's goal is achieved. ॥ 15.24॥

सत्कविक्षितिभुजो ललिताभिः

स्वागताभिरनघाभिरिमाभिः।

स्वागतं भणितमस्तु भवान्यै

खेलनाय शिर एतदितायै॥ १५.२५॥ ३७५

satkavikṣitibhujo lalitābhiḥ

svāgatābhiranaghābhirimābhiḥ ।

svāgataṁ bhaṇitamastu bhavānyai

khelanāya śira etaditāyai ॥15. 25॥ 375

Let these graceful verses set to *swagata* meter uttered by the best among poets, offer welcome to Bhavani the goddess, who has come to dwell in my head to reveal her mysterious ways. ॥ 15.25॥

षोडशः स्तबकः - ṣoḍaśaḥ stabakaḥ - 16th Stabaka

अध्यात्मं शक्तिवैभवम् - adhyātmaṁ śaktivaibhavam -

Opulance of Shakti and Mystic Experiences

कुमारललितावृत्तम् - kumāralalitāvṛttam - Kumaralalita meter

The sixteenth section is named as Kumaralalita stabaka as it is set in the Kumaralalita meter. In this section the eulogy of the Divine Mother in accordance with the mystic experiences continues from the previous stabaka.

महोविहतमोहं महेशमहिलायाः।

स्मितं वितनुतान्मे गृहेषु महमग्र्यम्॥ १६.१॥

mahovihatamohaṁ maheśamahilāyāḥ ।

smitaṁ vitanutānme gṛheṣu mahamagryam ॥ 16.1॥

Let the gentle smile of the consort of Lord Mahesha, which removes the vice viz., *moha*, infatuation by its radiant quality, create an ambience of brilliance in my dwelling place. ॥ 16.1॥

The poet prays for a constant state of awareness in him wherever he lives. ॥ 16.1॥

इयद्बहुलगोलं जगल्लघु दधाना।

पितामहमुखैरप्यखण्डितविधाना॥ १६.२॥

iyadbahulagolaṁ jagallaghu dadhānā ।

pitāmahamukhairapyakhaṇḍitavidhānā ॥ 16.2॥

अदुष्टचरितेभ्यः शुभान्यभिदधाना।

कुलानि मलिनानां हतानि विदधाना॥ १६.३॥

aduṣṭacaritebhyaḥ śubhānyabhidadhānā ।

kulāni malinānāṁ hatāni vidadhānā ॥ 16.3॥

दुकूलमरुणांशुप्रभं परिदधाना

हरस्य रजताद्रिक्षितीशितुरधीना॥ १६.४॥

dukūlamaruṇāṁśuprabhaṁ paridadhānā

harasya rajatādrikṣitīśituradhīnā ॥ 16.4॥

मुनीन्द्रकृततन्त्रप्रसिद्धबहुदाना

उमा बलमलं नस्तनोत्वतुलमाना॥ १६.५॥

munīndrakṛtatantraprasiddhabahudānā

umā balamalaṁ nastanotvatulamānā ॥ 16.5॥

From 2nd verse up to the 5th verse it is a single unit, because the description of the Devi ends with the verb in the 5th one.

Let Devi Uma give us enough strength, who is of immeasurable measure; she who bears with ease the mighty systems of the universe consisting of innumerable globes, whose style of functioning remains undeterred by even the creator himself (2); Who pronounces (gives) the most auspicious blessings on those whose character is spotless even while uprooting those who are adamant and evil in their tendencies (3); donning a fine silk attire of the color of the rising sun but always under the control of Hara, the Lord of the Silvary white Kailasa mountain (4); who has

been greatly generous in blessing the seekers,who are well versed in the practice of *tantrashastra* (5). ॥ 16.2-5॥

निरस्तविषयां यद् दधाति मतिकीलाम्।

समस्तजगदीशे धृतिस्तव मतेयम्॥ १६.६॥

nirastaviṣayāṁ yad dadhāti matikīlām ।

samastajagadīśe dhṛtistava mateyam ॥ 16.6॥

Oh the empress of this Universe, when the intellect of the seeker is flamed with all lesser thoughts, mental notions (when it is cleared of all impurities), it acquires the name *Dhruti.* Achieving this constancy is otherwise known as holding you or attaining you. 'nirvishayabuddhi dharanaiva devi dharana' ॥ 16.6॥

श्रुता प्रवणचित्तं स्मृता नरमपापम्।

धृता हृदि विधत्से गतस्वपरभावम्॥ १६.७॥

śrutā pravaṇacittaṁ smṛtā naramapāpam ।

dhṛtā hṛdi vidhatse gatasvaparabhāvam ॥ 16.7॥

Oh Devi! If a person hears about you, he becomes humble; if a seeker remembers you, you make him pure; if he meditates upon you, you remove the basic difference between mine and thine! (A sense of unity dawns on him at once). ॥ 16.7॥

Oh, Mother! How generous you are! The stages of *upasana* viz*., shravana, manana*, and *nidhidyasana* are mentioned here. ॥ 16.7॥

अहंमतितटिन्याः सतामवनिमूलम्।

त्वमेव किल सेयं महर्षिरमणोक्तिः ॥ १६.८॥

ahaṁmatitaṭinyāḥ satāmavanimūlam ।

tvameva kila seyaṁ maharṣiramaṇoktiḥ ॥ 16.8॥

Oh the protector of the good! It is a well-known fact that you are the source of the stream of consciousness. You are that Ego, I principle, '*aham*,' indicated by my *guru,* the revered Ramana Maharshi, as the root of all thought process. ॥ 16.8॥

Bhagavan Ramana advised those who questioned about the existence of god, to trace the path of the ahampratyaya (Ego,I principle) and find out its root. He also told them, that, those who get at the source of 'aham' will obtain 'god'. ॥ 16.8॥

अहंमतिलतायास्त्वयीशवधु कन्दे।

स्थितोऽम्ब भुवनस्य प्रविन्दति रहस्यम्॥ १६.९॥

ahaṁmatilatāyāstvayīśavadhu kande ।

sthito'mba bhuvanasya pravindati rahasyam ॥ 16.9॥

Oh the consort of the Lord! The creeper of *aham* has you for its root; Oh, Mother! The seeker, who establishes himself at the root comprehends the mystery, subtle secret of the Universe. ॥ 16.9॥

A*hammati* is likened to a stream in the above verse and to a creeper in the present one. The words *tatini* and *lata* are in feminine gender to suit the compared viz, Uma, Devi, Kundalini etc, all of which are femine words. In Sanskrit language words carry genders. ॥ 16.9॥

यदेतदखिलाम्ब प्रसिद्धमिव दृश्यम्।

तवैव किल जालं गतो भणति मूलम्॥ १६.१०॥

yadetadakhilāmba prasiddhamiva dṛśyam ।

tavaiva kila jālaṁ gato bhaṇati mūlam ॥ 16.10॥

Oh the Progenitor of the Universe! This manifested world full of variety and beauty appearing as constant is your handiwork; so says the *yogi* who has reached the source point, i.e. you. ॥ 16.10॥

प्रपश्यसि पराची जगद्विविधभेदम्।

स्वतः किमपि नान्यत्प्रतीचि पुरतस्ते॥ १६.११॥

prapaśyasi parācī jagadvividhabhedam ।

svataḥ kimapi nānyatpratīci purataste ॥ 16.11॥

From an outward view point you see this world, as full of variegated things; whereas from an inward view, there is nothing excepting you. ॥ 16.11॥

There is only one principle and that is consciousness that manifests in a variety of ways. The existence is wholly and solely only Devi and nothing else. ॥ 16.11॥

स्तुता भवसि शश्वत् स्मृता च भजने त्वम्।

धृता भवसि योगे तता भवसि बोधे॥ १६.१२॥

stutā bhavasi śaśvat smṛtā ca bhajane tvam ।

dhṛtā bhavasi yoge tatā bhavasi bodhe ॥ 16.12॥

You are praised, constantly remembered and meditated by yogis. You permeate all faculties such as understanding and awareness. ॥ 16.12॥

स्तुता दिशसि कामं स्मृता हरसि पापम्।

धृताऽस्यधिकशक्त्यै तता भवसि मुक्त्यै॥ १६.१३॥

stutā diśasi kāmaṁ smṛtā harasi pāpam ।

dhṛtā'syadhikaśaktyai tatā bhavasi muktyai ॥ 16.13॥

When praised you bless the seeker with all his wishes; When remembered you remove his sins; held by the *yogi* in this heart, you give him strength extraordinary; permeating all stages of progress you guide him to get liberated finally. ॥ 16.13॥

Eulogy bestows wishes, *dhyana* removes sin, *yoga* gives strength and *jnana* gives liberation. ॥ 16.13॥

विशुध्यति यताशी प्रमाद्यति न शुद्धः।

प्रमादरहितस्य स्फुटे लससि कञ्जे॥ १६.१४॥

viśudhyati yatāśī pramādyati na śuddhaḥ ।

pramādarahitasya sphuṭe lasasi kañje ॥ 16.14॥

A seeker who practices control over food is purified; a purified soul becomes flawless, a faultless one is the fit person for the Devi to sport in his *sahasrara.* ॥ 16.14॥

The figure is *ekavali* – a string like composition, where the previous one leads to the next one. ॥ 16.14॥

स्फुटं यदि सरोजं नटीव पटु नाट्यम्।

करोषि यतबुद्धेर्जगज्जननि शीर्षे॥ १६.१५॥

sphuṭaṁ yadi sarojaṁ naṭīva paṭu nāṭyam ।

karoṣi yatabuddherjagajjanani śīrṣe ॥ 16.15॥

Oh Mother of the Universe! You dance freely like an expert dancer in the sahasrara of a *yogi,* which is fully blown. ॥ 16.15॥

शिरोगतमिदं नः प्रफुल्लमयि पद्मम्।

अनल्पमकरन्दं त्वमम्ब भव भृङ्गी॥ १६.१६॥

śirogatamidaṁ naḥ praphullamayi padmam ।

analpamakarandaṁ tvamamba bhava bhṛṁgī ॥ 16.16॥

The *sahasrara* on my head, the lotus with thousand petals is full of nectar. I invite you to taste the same like a bee. ॥ 16.16॥

सरोजमतुदन्ती पिबाम्ब मकरन्दम्।

महामधुकरि त्वं भजेर्मदममन्दम्॥ १६.१७॥

sarojamatudantī pibāmba makarandam ।

mahāmadhukari tvaṁ bhajermadamamandam ॥ 16.17॥

Mother, without disturbing the flower you partake of the nectar. An expert bee that you are, you know how to taste the juice keeping the flower intact. ॥ 16.17॥

The *yogi* undergoes painful experience in the body at the time of Kundalini rising to *sahasrara*. Hence the *yogi* supplicates to the Mother to be delicate in handling the flower. It is a figurative speech. ॥ 16.17॥

अमङ्गलमितः प्राङ् मयेशवधु भुक्तम्।

इतः परममेये सुखान्यनुभव त्वम्॥ १६.१८॥

amaṅgalamitaḥ prāṅ mayeśavadhu bhuktam ।

itaḥ paramameye sukhānyanubhava tvam ॥ 16.18॥

Oh the Immeasurable! Consort of the Lord! I have suffered a lot earlier. Now may you experience happiness. ॥ 16.18॥

The suggestion is quite evident. A person in his ignorance undergoes untold miseries in life. Once awareness dawns on him, he will be one with the supreme consciousness, where there is no *bhoktrubhava* or enjoyership. Mother is the only enjoyer. Hence the *yogi* says, 'You enjoy'. ॥ 16.18॥

अहङ्कृतिवशान्मे चिदीश्वरि पुराऽभूत्।

तवाभवदिदानीं ममास्ति न विभुत्वम्॥ १६.१९॥

ahaṅkṛtivaśānme cidīśvari purā'bhūt ।

tavābhavadidānīṁ mamāsti na vibhutvam ॥ 16.19॥

Oh Empress! Earlier i.e., before the raise of the Kundalini, I was under the impression that I am separate consciousness. You have proved me wrong. 'I' have become yours. ॥ 16.19॥

The great virtues viz., all -pervasiveness and over Lordship belongs to You, not me. ॥ 16.19॥

यदाऽभवदियं मे तदाऽन्वभवदार्तिम्।

तवेश्वरि भवन्ती भुनक्तु शमिदानीम्॥ १६.२०॥

yadā'bhavadiyaṁ me tadā'nvabhavadārtim ।

taveśvari bhavantī bhunaktu śamidānīm ॥ 16.20॥

Oh Devi! This 'I' (of mine) has completely surrendered to you after undergoing a lot of suffering. (Therefore) Let it find the long cherished solace and fulfillment, at least now, under your control. ॥ 16.20॥

करोत्वियमहन्ता विवादमधुनाऽपि।

तथाऽपि पुरतस्ते महेश्वरि विवीर्या॥ १६.२१॥

karotviyamahantā vivādamadhunā'pi ।

tathā'pi purataste maheśvari vivīryā ॥ 16.21॥

Oh Maheshwari! This ego, I, however much it may wag its tail; it stands exposed in its weakness in your presence. There is no match between the individual ego and the Supreme consciousness. ॥ 16.21॥

इयं च तव बुद्धेर्यतो भवति वृत्तिः

इमामपि कुरु स्वां क्षमावति विरोषा॥ १६.२२॥

iyaṁ ca tava buddheryato bhavati vṛttiḥ

imāmapi kuru svāṁ kṣamāvati viroṣā ॥ 16.22॥

Oh the Goddess of forgiving nature! Since this faculty of intellect belongs to you accept the same as yours, free from anger. ॥ 16.22॥

सुधाब्धिरिह मातस्तरङ्गशतमाली।

चिदभ्रपुरमत्र प्रभापदमदभ्रम्॥ १६.२३॥

sudhābdhiriha mātastaraṅgaśatamālī ।

cidabhrapuramatra prabhāpadamadabhram ॥ 16.23॥

Oh, Mother! In this body is found the ocean of nectar that has hundreds of waves; this body is also the source of brilliant light called, *chidakasa*. Reside here at ease. ॥ 16.23॥

The *tantrashastra* depicts the *sahasrara* as the ocean of nectar, the *chidakasa* pure as the *brahmapura* or *dahara.* Devi is requested to stay happily in the *yogi*'s body, as there is enough to eat (in the form of nectar) and a place to live (in the form of *dahara*). ॥ 16.23॥

कुरु त्वमिदमेकं निजालयशतेषु।

सवित्रि विहरास्मिन् यथेष्टमयि देहे॥ १६.२४॥

kuru tvamidamekaṁ nijālayaśateṣu ।

savitri viharāsmin yatheṣṭamayi dehe ॥ 16.24॥

Oh, Mother! You have hundreds and thousands of homes to live in. Pray! Favor me by selecting this body of mine as one of your abodes and reside here as you please. ॥ 16.24॥

कुमारललितानां कृतिर्गणपतीया।

करोतु मुदमेषा कपर्दिदयितायाः॥ १६.२५॥ ४००

kumāralalitānāṁ kṛtirgaṇapatīyā ।

karotu mudameṣā kapardidayitāyāḥ ॥ 16.25॥ 400

May these verses composed in the *Kumaralalita* meter by Ganapati Muni please the wife of Kapardi, Lord Iswara. ॥ 16.25॥

॥ समाप्तं च चतुर्थं शतकम् ॥

॥ samāptaṁ ca caturthaṁ śatakam ॥ ॥

End of Fourth Shataka ॥

॥

॥ उमासहस्रम् ॥ ॥ umāsahasram ॥

पञ्चमं शतकम् pañcamaṁ śatakam - Fifth Shataka

सप्तदशः स्तबकः - saptadaśaḥ stabakaḥ - 17th Stabaka

मदकरीशक्तिः - madakarīśaktiḥ - Exhilaration and adulation of Shakti

चम्पकमालावृत्तम् - campakamālāvṛttam - Champakamala meter

पापविधूतौ निर्मलगङ्गा तापनिरासे चन्द्रमरीचिः।

भर्गपुरन्ध्रीहासकला मे भद्रममिश्रं काऽपि करोतु॥ १७.१॥

pāpavidhūtau nirmalagaṅgā tāpanirāse candramarīciḥ ।

bhargapurandhrīhāsakalā me bhadramamiśraṁ kā'pi karotu ॥ 17.1॥

May the radiant smile of the lady of Bharga, Lord Iswara, bless me with all the auspiciousness; The smile which acts like the sanctifying Ganga at the time of removing sins is like the cool rays of the moon, at the time of alleviating heat. ॥ 17.1॥

शिष्टकुलानां सम्मदयित्री दुष्टजनानां संशमयित्री।

कष्टमपारं पादजुषो मे विष्टपराज्ञी सा विधुनोतु॥ १७.२॥

śiṣṭakulānāṁ sammadayitrī duṣṭajanānāṁ saṁśamayitrī ।

kaṣṭamapāraṁ pādajuṣo me viṣṭaparājñī sā vidhunotu ॥ 17.2॥

Let the Empress of the Universe remove my suffering; I serve at the feet of the Goddess who gladdens the hearts of the good and who punishes the evil. ॥ 17.2॥

नूतनभास्वद्बिम्बनिभाङ्घ्रिं शीतलरश्मिद्वेषिमुखाब्जाम्।

ख्यातविभूतिं पुष्पशरारेः पूतचरित्रां योषितमीडे॥ १७.३॥

nūtanabhāsvadbimbanibhāṅghriṁ śītalaraśmidveṣimukhābjām |

khyātavibhūtiṁ puṣpaśarāreḥ pūtacaritrāṁ yoṣitamīḍe ॥ 17.3॥

I take pride in praising the Goddess, the lady love of the enemy of cupid (Lord Iswara); who has a most sanctifying history, whose attainments and riches are too very well-known, whose pair of feet glows like the orb of the rising sun and whose beautiful face glistens like a fresh lotus. ॥ 17.3॥

उज्ज्वलतारे व्योम्नि लसन्ती सारसबन्धौ भाति तपन्ती।

शीतलभासा चिन्तनकर्त्री पातु कुलं मे विष्टपभर्त्री॥ १७.४॥

ujjvalatāre vyomni lasantī sārasabandhau bhāti tapantī |

śītalabhāsā cintanakartrī pātu kulaṁ me viṣṭapabhartrī ॥ 17.4॥

May the divine lady who protects this world shower special blessings on my family; this divinity sports in the vast space, brightened by the brilliant stars ॥ 17.4॥; executes the act of seeing by the instrument viz sun; uses the moon for the thinking faculty.

Sun is the eye; moon is the mind of the Universal spirit according to *Srutis*, Vedic lore. ॥ 17.4॥

प्राणमनोवाग्व्यस्तविभूतिर्लोकविधातुः काचन भूतिः।

पुष्करपृथ्वीपावकरूपा शुष्कमघं नः सा विदधातु॥ १७.५॥

prāṇamanovāgvyastavibhūtirlokavidhātuḥ kācana bhūtiḥ ।

puṣkarapṛthvīpāvakarūpā śuṣkamaghaṁ naḥ sā vidadhātu ॥ 17.5॥

Pray to the goddess to burn down all my sins; She who is the glory of the creative power of the creator; who has divisioned her wealth among the three essentials viz., *Prana, manas* and *vak*; She whose visible form consists in the primordial elements viz., water, earth and fire. ॥ 17.5॥

Prana, manas and *tejas* are the subtle forms of water, earth and fire. Hence the Devi, alone can remove the sins committed by *prana, manas* and *vak*. ॥ 17.5॥

इष्टफलानामम्ब समृद्ध्यै कष्टफलानां तत्क्षणधूत्यै।

चेष्टितलेशोद्दीपितशक्तिं विष्टपभर्त्रि त्वामहमीडे॥ १७.६॥

iṣṭaphalānāmamba samṛddhyai kaṣṭaphalānāṁ
tatkṣaṇadhūtyai ।

ceṣṭitaleśoddīpitaśaktiṁ viṣṭapabhartri tvāmahamīḍe ॥ 17.6॥

Oh Empress of the universe! Mother! Pray to you for the fulfillment of all the wishes, for blowing away the sufferings at once, because your power is propelled by even a small act of good. ॥ 17.6॥

भूमिरुहाग्रस्थापितभण्डाद्यो मधु पायं पायमजस्रम्।

विस्मृतविश्वो नन्दति मातस्तत्र किल त्वं धाम दधासि॥ १७.७॥

bhūmiruhāgrasthāpitabhaṇḍādyo madhu pāyaṁ
pāyamajasram ।

vismṛtaviśvo nandati mātastatra kila tvaṁ dhāma dadhāsi ॥ 17.7॥

Oh, Mother! You have made your abode, the great vessel, *sahasrara* placed on top of the tree from which you enjoy drinking incessantly the intoxicating drink, unaware of the world. ॥ 17.7॥

In traditional representation, the body stands for the tree, the *sahasrara,* for the vessel, and nectar there in, as the intoxicating drink, partaking of which makes one forgetful of the world. ॥ 17.7॥

कोऽपि सहस्रैरेष मुखानां शेष इतीड्यः पन्नगराजः।

उद्गिरतीदं यद्वदनेभ्यो देवि तनौ मे तद्वत पासि॥ १७.८॥

ko'pi sahasraireṣa mukhānāṁ śeṣa itīḍyaḥ pannagarājaḥ ।

udgiratīdaṁ yadvadanebhyo devi tanau me tadvata pāsi ॥ 17.8॥

Oh Devi! This king of serpents, who is praised as *adishesha* because of his thousand faces, is of immeasurable power; spews venom from his innumerable mouths in my body; save me from this poisonous effect. ॥ 17.8॥

The allusion here, is to the legendary episode of the churning of ocean by the gods and demons. As the churning process started, ferocious poison, *halahala,* appeared first. The last product was nectar. In the same way, the body of the *yogi* is subjected to deep pain due to the process of

cleansing, before *Kundalini* rises to the *sahasrara*. The poet is speaking from his own experience. ॥ 17.8॥

साकममेये देवि भवत्या प्रातुमहन्ता यावदुदास्या।

तावदियं तां मूर्छयतीशे पन्नगराजोद्गारजधारा॥ १७.९॥

sākamameye devi bhavatyā prātumahantā yāvadudāsyā ।

tāvadiyaṁ tāṁ mūrchayatīśe pannagarājodgārajadhārā ॥ 17.9॥

Oh Unparalled One! It is true that the ego should remain indifferent to the poison so that it can enjoy the blissful stream of nectar along with you, later; but then again I am rendered helpless as the power of the poison overpowers the ego by infatuating it. ॥ 17.9॥

The poet expresses further the sufferings undergone during the period of *kundalini* rising to the *sahasrara.* ॥ 17.9॥

शाम्यतिचिन्ताजीवितमस्यामिन्द्रियसत्ताऽप्यस्तमुपैति।

याति निरुद्धा हा गलदेशे संशयमेषा मातरहन्ता॥ १७.१०॥

śāmyaticintājīvitamasyāmindriyasattā'pyastamupaiti ।

yāti niruddhā hā galadeśe saṁśayameṣā mātarahantā ॥ 17.10॥

Oh, Mother! Thought process comes to a halt due to the overpowering influence of this poison. Senses stop functioning as they lose their vitality; the ego gets choked at the region of the neck; It is surprising that a *yogi* whose body you use for the manifestation of your power, should undergo this pitiable state of near death! ॥ 17.10॥

गौरि महेशप्राणसखी मां पाहि विपन्नां मातरहन्ताम्।

सा यदि जीवेदीश्वरि तुभ्यं दासजनस्तामर्पयतेऽयम्॥ १७.११॥

gauri maheśaprāṇasakhī māṁ pāhi vipannāṁ mātarahantām ।

sā yadi jīvedīśvari tubhyaṁ dāsajanastāmarpayate'yam ॥ 17.11॥

Oh Gauri, the dearest friend of Mahesha, save me who is in deep distress. If my ego survives, this catastrophe, I, your avowed servant, shall for sure, offer the ego to you. ॥ 17.11॥

त्वत्स्मृतिवीर्याच्छान्तिसमृद्धां मातरहन्तां शुद्धतमां मे।

आत्मभुजिष्यां कर्तुमिदानीं शांतधियस्ते कोऽस्ति विकल्पः॥ १७.१२॥

tvatsmṛtivīryācchāntisamṛddhāṁ mātarahantāṁ śuddhatamāṁ me ।

ātmabhujiṣyāṁ kartumidānīṁ śāṁtadhiyaste ko'sti vikalpaḥ ॥ 17.12॥

Mother, I am a calm and quiet soul. My ego is highly disciplined owing to the rich influence caused by meditating on you. Hence it is pure with no residue of impurity left in it. When this is the case, why are you not admitting it to your service? Please do not doubt me. ॥ 17.12॥

मन्दरधारी नामृतहेतुर्वासुकिरज्जुर्नामृतहेतुः।

मन्थनहेतुस्साऽमृतहेतुः सर्वबलात्मा शर्वपुरन्ध्री॥ १७.१३॥

mandaradhārī nāmṛtaheturvāsukirajjurnāmṛtahetuḥ ।

manthanahetussā'mṛtahetuḥ sarvabalātmā śarvapurandhrī ॥ 17.13॥

Mount Mandara, used as the churning rod, is not the cause of churning nectar or Vasuki, who was used as the rope round the mountain. In reality, the cause of churning nectar is the consort of Lord Sharva, who is actually the essence of all beings. ॥ 17.13॥

प्राणिशरीरं मन्दरशैलो मूलसरोजं कच्छपराजः।

पूर्णमनन्तं क्षीरसमुद्रः पृष्ठगवीणा वासुकिरज्जुः॥ १७.१४॥

prāṇiśarīraṁ mandaraśailo mūlasarojaṁ kacchaparājaḥ ।

pūrṇamanantaṁ kṣīrasamudraḥ pṛṣṭhagavīṇā vāsukirajjuḥ ॥ 17.14॥

The body of the living being is the Mandara Mountain. The *muladhara* (lotus) *chakra* is the great tortoise on which the mountain rests while churning. The heart- region, which is infinite, called as *dahara*, is the milky ocean. The backbone in the shape of *veenadanda* is the rope *vasuki,* the serpent. ॥ 17.14॥

In this verse the underlying significance of the most popular story of the churning of the ocean is explained. The entire story is symbolic. The process of churning symbolizes the spiritual act. ॥ 17.14॥

दक्षिणनाडी निर्जरसेना वामगनाडी दानवसेना।

शक्तिविलासो मन्थनकृत्यं शीर्षजधारा काऽपि सुधोक्ता॥ १७.१५॥

dakṣiṇanāḍī nirjarasenā vāmaganāḍī dānavasenā ।

śaktivilāso manthanakṛtyaṁ śīrṣajadhārā kā'pi sudhoktā ॥ 17.15॥

The right nostril, the vein called *pingala nadi*, in the *tantrashatra,* is the army of gods; the left nostril, the vein called, *ida nadi,* is the army of demons. The play of *Shakti* is the act of churning; the exhilarating juice that exudes from the *sahasrara* is the nectar, resulting from the act of churning. ॥ 17.15॥

Pingala is situated to the right of the central vein called *sushumnanadi*, and *Ida,* to the left of *sushumna*. The act of breathing is referred to here. Y*ogic* breathing or *pranayama* increases the power of the *yogi* in many ways. Symbolism of the *samudramanthana* is extended to the *yogic* excersice, pranayama. ॥ 17.15॥

कण्ठनिरुद्धे भूरिविषाग्नौ तैजसलिङ्गावासिहरेण।

त्वद्बलजातं स्वाद्वमृत्तं को देवि निपीय प्रेत इह स्यात्॥ १७.१६॥

kaṇṭhaniruddhe bhūriviṣāgnau taijasaliṅgāvāsihareṇa ।

tvadbalajātaṁ svādvamṛttaṁ ko devi nipīya preta iha syāt ॥ 17.16॥

Though the profuse flames of the poison choke the throat, they are stopped from spreading further by *Hara* residing in the *taijasalinga*; then exudes the nectar on the top; which *yogi* will reach the realm of the departed souls after consuming exhilarating drink? (No one is the answer). ॥ 17.16॥

The word 'death' is not used with reference to a *yogi* who gives up his body after the rise of *Kundalini*. ॥ 17.16॥

The *chakras* from *Muladhara* upto *Agna*, which are of the nature of *Agni, Surya* and *Soma* respectively are considered in three sections. The first section consisting of *mula* and *svadhisishtnana*, is known as *agnimandala*. This is also considered the *tejolinga* situated in the

muladhara. *Hara* situated in *muladhara,* checks the spread of poisonous flames further, is what is intended by the author. This expression is again a result of the experience of the poet-*yogi,* who lived in the Mountain Arunachala, which is spoken of as the legendary *taijasalinga.* ॥ 17.16॥

Hara, Lord Shiva stopped the poisonous flames from spreading by drinking the same, which was held in his neck causing bluish coloring of his neck. This story from the *purana* explains the term Nilakantha, an epithet used for Lord Shiva. ॥ 17.16॥

येन विभुस्ते माद्यति शर्वो यत्र शिवे त्वं क्रीडसि हृष्टा।

सम्मदमूलं तं मदमाद्ये वर्धय पुत्रेऽनुग्रहपात्रे॥ १७.१७॥

yena vibhuste mādyati śarvo yatra śive tvaṁ krīḍasi hṛṣṭā ।

sammadamūlaṁ taṁ madamādye vardhaya
putre'nugrahapātre ॥ 17.17॥

Oh Divine Spirit! Even your Lord enjoys that exhilarating flow and you, sport to your heart's content in that stream. May I request you to help increase the *mada,* the root cause of *ananda* in Ganapati, you're first born, the recipient of the choicest blessings. ॥ 17.17॥

यो मदमीदृङ्मार्गमुपेक्ष्य स्वर्विभुपूज्ये गर्वसमेतः।

आहरति श्रीबाह्यसमृद्ध्या ना सुरया वा सोऽसुर उक्तः॥ १७.१८॥

yo madamīdṛṅmārgamupekṣya svarvibhupūjye garvasametaḥ ।

āharati śrībāhyasamṛddhyā nā surayā vā so'sura uktaḥ ॥ 17.18॥

Oh, Mother! Worshipped by the lord of heavens, *Indra*, anyone with a false sense of prestige indifferent to this right path of sublimity and rejoice, takes to the path of ugly display of wealth and intoxicating drinks, is called *asura*. ॥ 17.18॥

By giving up a natural and noble path that results in realization, only an *asura* treads a path of sense-enjoyments. ॥ 17.18॥

ताम्यति तीव्राफेननिषेवी क्लाम्यति संवित्पत्रनिषेवी।

भ्राम्यति हालाभाण्डनिषेवी शाम्यति शीर्षद्रावनिषेवी॥ १७.१९॥

tāmyati tīvrāphenaniṣevī klāmyati saṁvitpatraniṣevī ।

bhrāmyati hālābhāṇḍaniṣevī śāmyati śīrṣadrāvaniṣevī ॥ 17.19॥

He, who drinks the highly intoxicating drink called *ahiphena* (opium) suffers no doubt; he who consumes the leaf of ganja-marijuana) might feel elated in the beginning; but is bound to suffer at the end. Those who deceive themselves by consuming large quantities of liquor are disillusioned. However, a *yogi,* who drinks at the fountain of *sahasrara,* attains peace. ॥ 17.19॥

अस्तु विरेके पथ्यमफेनं पत्रमजीर्णेष्वस्तु निषेव्यम्।

अस्तु हितं तद्यक्ष्मणि मद्यं संसृतिहारी देवि रसस्ते॥ १७.२०॥

astu vireke pathyamaphenaṁ patramajīrṇeṣvastu niṣevyam ।

astu hitaṁ tadyakṣmaṇi madyaṁ saṁsṛtihārī devi rasaste ॥ 17.20॥

Ahiphena (opium) is administered as medicine during the state of diarrhea; when suffering from indigestion *ganja* is given to cure the illness;

strong liquor is used to control the disease *kshaya* or tuberculosis. But the *somarasa* oozing out of the *sahasrara* cures the very cycle of birth and death and liberates the *yogi* forever. ॥ 17.20॥

अस्तु विरेके पथ्यमफेनं पत्रमजीर्णेष्वस्तु निषेव्यम्।

अस्तु हितं तद्यक्ष्मणि मद्यं संसृतिहारी देवि रसस्ते॥ १७.२०॥

astu vireke pathyamaphenaṁ patramajīrṇeṣvastu niṣevyam ।

astu hitaṁ tadyakṣmaṇi madyaṁ saṁsṛtihārī devi rasaste ॥ 17.20॥

Poisonous medicine is administered in curing diarrhea; when suffering from indigestion ganja is given to cure the illness; strong liquor is used to control the disease, kshaya (tuberculosis). On the other hand, Oh Devi! Let me have only the somarasa oozing out of the sahasrara that cures the very cycle of birth and death. (Liberates the yogi for ever). ॥ 17.20॥

नैव महान्तस्सत्त्वसमृद्धाः सर्वमदेष्वप्यम्ब चलन्तु।

अल्पजनानां मादकवस्तुप्राशनमीशे नाशनमुक्तम्॥ १७.२१॥

naiva mahāntassattvasamṛddhāḥ sarvamadeṣvapyamba calantu ।

alpajanānāṁ mādakavastuprāśanamīśe nāśanamuktam ॥ 17.21॥

Though all the objects including the despicable intoxicating drinks and powders have some medicinal properties which can be used to treat some diseases, they are not advisable for all. The only acceptable right royal path is worship of the Devi with the full knowledge that realization leads to liberation, the latter being the goal of human existence. ॥ 17.21॥

The poet Ganapati Muni was a practicing Ayurveda vydya. Hence the above medicinal information in his poetry is understandable. ॥ 17.21॥

केऽपि यजन्ते यन्मधुमांसैस्त्वां त्रिपुरारेर्जीवितनाथे।

अत्र न यागो दूषणभागी द्रव्यससङ्गो दुष्यति यष्टा॥ १७.२२॥

ke'pi yajante yanmadhumāṁsaistvāṁ tripurārerjīvitanāthe ।

atra na yāgo dūṣaṇabhāgī dravyasasaṅgo duṣyati yaṣṭā ॥ 17.22॥

Oh Dear wife of the destroyer of the three cities! Some worship by making use of the five objects classified as *panchamas* or five *makaras* viz*.,* maithuna- manini, madya, mamsa, mudra, matsya. The act in itself may not be faulty. But owing to the bad association, the worshipper becomes adulterated. ॥ 17.22॥

दक्षिणमार्गे सिद्ध्यति भक्तः सव्यसरण्यां सिद्ध्यति वीरः।

नेश्वरि सव्ये नाप्यपसव्ये सिद्ध्यति दिव्ये त्वध्वनि मौनी॥ १७.२३॥

dakṣiṇamārge siddhyati bhaktaḥ savyasaraṇyāṁ siddhyati vīraḥ ।

neśvari savye nāpyapasavye siddhyati divye tvadhvani maunī ॥ 17.23॥

Oh Iswari! The devotee attains the ultimate by going in right path i.e., samayachara*; by* going in the left path i.e., *kulacharamarga*, the *yogi* becomes a *vira*. But a *mauni,* does not attain his wishes in both the paths mentioned above. He attains the ultimate in the third marga viz., *divyamarga*, the divine path. ॥ 17.23॥

The *tantrikas* speak of three paths viz., *pashubhava, virabhav*a and *divyabhava.* The first two lines mention the first two paths; the last two lines mention the third one. ॥ 17.23॥

नार्चनभारो नापि जपोऽस्यां दिव्यसरण्यां भव्यतमायाम्।

केवलमम्बापादसरोजं निश्चलमत्या मृग्यमजस्रम्॥ १७.२४॥

nārcanabhāro nāpi japo'syāṁ divyasaraṇyāṁ bhavyatamāyām |

kevalamambāpādasarojaṁ niścalamatyā mṛgyamajasram ॥ 17.24॥

This third path, the *divyapatha,* is great indeed! Because here there is no difficulty in collecting a variety of material for worship, nor is there the tough task of repeating the *mantras.* It is very simple. Just meditate on the lotus feet of the Mother with singular devotion to get the ultimate. ॥ 17.24॥

The *divyamarga*, does not expect any external things. ॥ 17.24॥

काचिदमूल्या चंपकमाला वृत्तनिबद्धा मञ्जुलमाला।

अस्तु गणेशस्येश्वरकान्ता कण्ठविलोला चंपकमाला॥ १७.२५॥ ४२५

kācidamūlyā caṁpakamālā vṛttanibaddhā mañjulamālā |

astu gaṇeśasyeśvarakāntā kaṇṭhavilolā caṁpakamālā ॥ 17.25॥ 425

May this priceless wreath fashioned by the poet Ganesha, possessed of sweet sounding words set to *champakamala* meter; adore the neck of the Devi like a garland of beautiful champaka flowers. ॥ 17.25॥

अष्टादशः स्तबकः - aṣṭādaśaḥ stabakaḥ - 18th Stabaka

रूपविशेषाः कुण्डलिनीसमुल्लासश्च - rūpaviśeṣāḥ kuṇḍalinīsamullāsaśca - Shakti's micro and macro cosom form and Kundalini

प्रहर्षिणीवृत्तम् - praharṣiṇīvṛttam - praharshini meter

In the eighteenth stabaka myriad forms of the Devi are described; as also her presence in the micro and macro cosom.

धुन्वन्त्यस्तिमिरततिं हरित्तटीनां
धिन्वन्त्यः पुरमथनस्य लोचनानि।
स्कन्दाम्बाहसितरुचो हरन्तु मोहं
सान्द्रं मे हृदयगतं प्रसह्य सद्यः॥ १८.१॥

dhunvantyastimiratatiṁ harittaṭīnāṁ
dhinvantyaḥ puramathanasya locanāni ।
skandāmbāhasitaruco harantu mohaṁ
sāndraṁ me hṛdayagataṁ prasahya sadyaḥ ॥ 18.1॥

May the rays of the radiant smile of the Mother of Skanda forcibly remove the infatuation deep seated in my mind; these very rays subdue the columns of darkness spread all over the quarters, also gratifies all the three eyes of the destroyer of three *puras*. ॥ 18.1॥

तन्वाना विनतहितं विरोधिवर्गं

धुन्वाना बुधजनमोदमादधाना।

सम्राज्ञी त्रिदिवधरारसातलानां

रुद्राणी भणतु शिवानी मत्कुलस्य॥ १८.२॥

tanvānā vinatahitaṁ virodhivargaṁ

dhunvānā budhajanamodamādadhānā ।

samrājñī tridivadharārasātalānāṁ

rudrāṇī bhaṇatu śivānī matkulasya ॥ 18.2॥

May Rudrani, Empress of the three worlds viz., heaven, earth and patala (Netherland), pronounce most auspicious words on my entire family; because it is she, who bestows the best on those who are humble, and it is she who makes those who oppose her, tremble and it is she who causes delight to those who are learned and wise. ॥ 18.1॥

योऽम्ब त्वां हृदि विदधत्तटित्प्रकाशां

पीयूषद्युतिमदहृन्मुखारविन्दाम्।

अन्यत्तु स्मृतिपथतो धुनोति सर्वं

कामारेः सुदति नतस्य भुव्यसाध्यम्॥ १८.३॥

yo'mba tvāṁ hṛdi vidadhattaṭitprakāśāṁ

pīyūṣadyutimadahṛnmukhāravindām ।

anyattu smṛtipathato dhunoti sarvaṁ

kāmāreḥ sudati natasya bhuvyasādhyam ॥ 18.3॥

Oh, Mother! The wife of Kamari, he who meditates on you (holds you in his mind), the glow of whose lotus like face resembles a streak of lightning, is able to set aside all unwanted thoughts with a stable and trained mind. What is it that he cannot achieve in this world? (Everything is possible). ॥ 18.3॥

कालाभ्रद्युतिमसमानवीर्यसारां

शक्त्यूर्मिभ्रमकरशुक्लघोरदंष्ट्राम्।

यो धीरो मनसि दधाति भर्गपत्नि

त्वामस्य प्रभवति सङ्गरेषु शस्त्रम्॥ १८.४॥

kālābhradyutimasamānavīryasārāṁ

śaktyūrmibhramakaraśuklaghoradaṁṣṭrām ।

yo dhīro manasi dadhāti bhargapatni

tvāmasya prabhavati saṅgareṣu śastram ॥ 18.4॥

Oh the wife of Bharga! That brave one who meditates on you, as possessed of a form glistening like dark cloud, endowed with matchless prowess, and looking terrible with white large tusks whose bright rays create an illusion of power, will come out victorious in mighty battles, as you activate his weapons. ॥ 18.4॥

In this verse *Varahi,* the pitch dark form of Devi, is portrayed. This powerful aspect of the Devi empowers the worshipper in his fierce fights against powerful enemies. ॥ 18.4॥

यः प्राङ्मस्तरुणदिवाकरोज्वलाङ्गीं

तन्वङ्गि त्रिपुरजितो विचिन्तयेत्त्वाम्।

तस्याज्ञां दधति शिरस्सु फुल्लजाजी-

मालां वा धरणिजुषो वशे भवन्तः ॥ १८.५॥

yaḥ prājñastaruṇadivākarojjvalāṅgīṁ

tanvaṅgi tripurajito vicintayettvām ।

tasyājñāṁ dadhati śirassu phullajājī-

mālāṁ vā dharaṇijuṣo vaśe bhavantaḥ ॥ 18.5॥

Oh slender lady of the winner of the three cities, the wise man who worships your radiant form bright like the young sun, gains control over men. The latter willingly receive his orders on their heads as if they are a wreath of fresh Jasmine buds. ॥ 18.5॥

Here the form of the Devi is likened to Balasurya, young sun. ॥ 18.5॥

यो राकाशशधरकान्तिसारशुभ्रां

बिभ्राणां करकमलेन पुस्तकं त्वाम्।

भूतेशं प्रभुमस्कृत्प्रबोधयन्तीं

ध्यायेद्वाग्भवति वशेऽस्य नाकदूती॥ १८.६॥

yo rākāśaśadharakāntisāraśubhrāṁ

bibhrāṇāṁ karakamalena pustakaṁ tvām ।

bhūteśaṁ prabhumaskṛtprabodhayantīṁ

dhyāyedvāgbhavati vaśe'sya nākadūtī ॥ 18.6॥

He who worships the form of the Devi, pure and bright like the very essence of the rays of the full moon, Devi, who holds in one of her lotus bud like delicate hand, a book and who is engaged in awakening her Lord, Bhutesha, (always in the *samadhi* state of mind) to turn his attention towards the world (out of her compassion for the helpless people), the goddess of speech comes under his control and he would be able to gain entry into the hearts of even gods by his beautiful speech. ॥ 18.6॥

The bright *pustakadharini devata* form is intended. The worshipper gets the extraordinary power of speech by which everyone including gods are impressed. ॥ 18.6॥

जानीमो भगवति भक्तचित्तवृत्ते-

स्तुल्यं त्वं सपदि दधासि रूपमग्र्यम्।

प्रश्नोऽयं भवति नगाधिनाथकन्ये

रूपं ते मदयति कीदृशं स्मरारिम्॥ १८.७॥

jānīmo bhagavati bhaktacittavṛtte-

stulyaṁ tvaṁ sapadi dadhāsi rūpamagryam ।

praśno'yaṁ bhavati nagādhināthakanye

rūpaṁ te madayati kīdṛśaṁ smarārim ॥ 18.7॥

Oh Divine lady, we know that you assume some apt form suitable to the *chittavrutti,* mental notion, of the devotee. But then a question haunts us, Oh the daughter of the mountain, and i.e., which is that special frame or form by which you overpower the attention of Lord Iswara, the enemy of the cupid? ॥ 18.7॥

Though it is well known that the divinity is capable of assuming innumerable forms to please the devotees a strong curiosity impels his

mind to know that especially different form, which attracts the attention of her Lord, who shuns cupid. It must be something inexplicable! ॥ 18.7॥

चारु स्यादलमिति वक्तुमम्ब शक्यं

रूपं ते न वदति कोऽपि कीदृशं वा।

सम्मोहं परमुपयान्ति कान्तिभाण्डे

कामारेरपि नयनानि यत्र दृष्टे॥ १८.८॥

cāru syādalamiti vaktumamba śakyaṁ

rūpaṁ te na vadati ko'pi kīdṛśaṁ vā ।

sammohaṁ paramupayānti kāntibhāṇḍe

kāmārerapi nayanāni yatra dṛṣṭe ॥ 18.8॥

Oh, Mother! It is very easy to spell out words like beautiful, it might be fine etc., regarding your form. But no one can tell exactly what it is and how it is. Because, even the three eyes of Kamari remain riveted in that great vessel (your form) full of effulgence, when he looks at you! ॥ 18.8॥

When Kamari himself is stunned by that *rupa* of yours how can mortals or others describe your form? It is impossibility. ॥ 18.8॥

सङ्कल्पैः किमु तव भूषणान्यभूवँ-

च्छिल्पीन्द्राः किमु विदधुर्यथाऽत्र लोके।

तत्स्वर्णं भगवति कीदृशं मणीनां

किं रूपं भवति च तत्र योजितानाम्॥ १८.९॥

saṅkalpaiḥ kimu tava bhūṣaṇānyabhūvaṁ-

cchilpīndrāḥ kimu vidadhuryathā'tra loke ।

tatsvarṇaṁ bhagavati kīdṛśaṁ maṇīnāṁ

kiṁ rūpaṁ bhavati ca tatra yojitānām ॥ 18.9॥

Oh Supreme Divinity! Did your ideas turn out to be jewels par excellence? Did the skilled jewelers of this world follow them? How wonderful is the gold you wear, what is the nature of those gems set to the gold? ॥ 18.9॥

Skilled jewelers in this world use gold and gems to make ornaments with which we are familiar. But the jewels worn by Devi appear to be beyond this world. ॥ 18.9॥

यान्यङ्गान्यखिलमनोज्ञसारभूता-

न्येतेषामपि किमु भूषणैरुमे ते।

आहोस्विल्ललितततमानि भान्ति भूयो

भूषाभिर्विकृततमाभिरप्यमूनि॥ १८.१०॥

yānyaṅgānyakhilamanojñasārabhūtā-

nyeteṣāmapi kimu bhūṣaṇairume te ।

āhosvillalitatamāni bhānti bhūyo

bhūṣābhirvikṛtatamābhirapyamūni ॥ 18.10॥

Goddess Uma! Your person is fashioned out of the essence of all those beautiful things in the universe. Of what benefit are the jewels or ornaments to you? May be there is one! You're naturally delicate and graceful person who appears more delicate in comparison with the jewels, which are artificial. ॥ 18.10॥

मुक्ताभिर्भवति तवाम्ब किन्नु हारः

पीयूषद्युतिकरसारनिर्मलाभिः।

मुण्डैर्वा घलघलशब्दमादधद्भिः

सङ्घर्षात् त्रिभुवनसार्वभौमभामे॥ १८.११॥

muktābhirbhavati tavāmba kinnu hāraḥ

pīyūṣadyutikarasāranirmalābhiḥ ।

muṇḍairvā ghalaghalaśabdamādadhadbhiḥ

saṅgharṣāt tribhuvanasārvabhaumabhāme ॥ 18.11॥

Oh, Mother! I know for sure that you are a slender, beautiful woman. But what decorates your neck? Is it a string of pearls pure and cool like the dew drops on the full moon or a garland made of human corpses, making fierce sounds owing to mutual friction? ॥ 18.11॥

Dakshina Kali form of the Devi wearing *mundamala* (human corpses) is well known in the *tantras.* ॥ 18.11॥

वस्त्रं स्याद्यदि तव सर्वशास्त्रगम्ये

कार्पासं दिवि च तदुद्भवोऽनुमेयः।

क्षौमं चेद्भगवति तस्य हेतुभूताः

कीटाः स्युर्गगनजगत्यपीति वाच्यम्॥ १८.१२॥

vastraṁ syādyadi tava sarvaśāstragamye

kārpāsaṁ divi ca tadudbhavo'numeyaḥ ।

kṣaumaṁ cedbhagavati tasya hetubhūtāḥ

kīṭāḥ syurgaganajagatyapīti vācyam ॥ 18.12॥

Mother! You are the sole object expounded in all the *shastras*. If your attire is made of cotton then we have to infer that, cotton is grown in heavens. If your robes are made of silk, then we may have to infer the existence of silk worms in the heaven! ॥ 18.12॥

रुद्रस्य प्रियदयितेऽथवा सुरद्रुर्-

भूषाणां मणिकनकप्रकल्पितानाम्।

वस्त्राणामपि मनसे परं हितानां

कामं ते भवति समर्पकः समर्थः॥ १८.१३॥

rudrasya priyadayite'thavā suradrur-

bhūṣāṇāṁ maṇikanakaprakalpitānām ।

vastrāṇāmapi manase paraṁ hitānāṁ

kāmaṁ te bhavati samarpakaḥ samarthaḥ ॥ 18.13॥

Devi! You are the beloved of Rudra! Indeed only the wish-yielding celestial tree, the *kalpataru,* alone is equipped to supply you with the exquisite golden ornaments studded with gems and fine silk attire. ॥ 18.13॥

सुस्कन्धो बहुविटपः प्रवालशोभी

सम्फुल्लप्रसवसुगन्धवासिताशः।

वृक्षः किं भगवति कल्पनामकोऽयं

सङ्कल्पः किमु तव कोऽपि देवि सत्यः॥ १८.१४॥

suskandho bahuviṭapaḥ pravālaśobhī

samphullaprasavasugandhavāsitāśaḥ ।

vṛkṣaḥ kiṁ bhagavati kalpanāmako'yaṁ

saṅkalpaḥ kimu tava ko'pi devi satyaḥ ॥ 18.14॥

Oh Divinity! What is it in reality? Is it a tree named *Kalpa* that has a strong trunk, sturdy branches full of foliage that causes the surrounding area fragrant by its plentiful sweet smelling flowers? Or is it just your truthful idea? ॥ 18.14॥

The human imagination fails to comprehend the truth. ॥ 18.14॥

सङ्कल्पान्न भवति कल्पपादपोऽन्यः

स्वर्दोग्ध्री पुनरितरा न कुण्डलिन्याः।

यः कुर्याद् द्वयमिदमुद्गतात्मवीर्यं

कारुण्यात्तव भुवि चास्य नाकभाग्यम्॥ १८.१५॥

saṅkalpānna bhavati kalpapādapo'nyaḥ

svardogdhrī punaritarā na kuṇḍalinyāḥ ।

yaḥ kuryād dvayamidamudgatātmavīryaṁ

kāruṇyāttava bhuvi cāsya nākabhāgyam ॥ 18.15॥

There is no tree other than the *kalpa* tree which yields everything wished for; there is no *Kamadhenu*, other than the *Kundalini*. He who awakens these two in his person by your grace using his full capabilities

enjoys all the great benefits of the celestial world, in this world itself. ॥ 18.15॥

आपीनं भवति सहस्रपत्रकञ्जं

वत्सोऽस्याः पटुतरमूलकुण्डवह्निः।

दोग्धाऽऽत्मा दहरसरोरुहोपविष्टो

मौनं स्यात्सुरसुरभेस्तनूषु दोहः॥ १८.१६॥

āpīnaṁ bhavati sahasrapatrakañjaṁ

vatso'syāḥ paṭutaramūlakuṇḍavahniḥ ।

dogdhā''tmā daharasaroruhopaviṣṭo

maunaṁ syātsurasurabhestanūṣu dohaḥ ॥ 18.16॥

S*ahasrara* is the udder of *Kamadhenu*, the celestial cow; *Kundalini*, the brightly blazing *mulagni* is the calf; consciousness seated in the heart-space *daharakasha,* is the cow-herd. Absolutely peaceful silence bereft of all worldly attractions is the act of milking. ॥ 18.16॥

This is a *rupaka* representation, complete metaphor. ॥ 18.16॥

दोग्ध्यास्ते भगवति दोहनेन लब्धं

वत्साग्निप्रथमनिपानसद्रवायाः।

दुग्धं स्वाद्वमृतमयं पिबन्ममात्मा

सन्तृप्तो न भवति दुर्भरोऽस्य कुक्षिः॥ १८.१७॥

dogdhryāste bhagavati dohanena labdhaṁ

vatsāgniprathamanipānasadravāyāḥ ।

dugdhaṁ svādvamṛtamayaṁ pibanmamātmā

santṛpto na bhavati durbharo'sya kukṣiḥ ॥ 18.17॥

Milk, which is like ambrosia, got from you the *Kamadhenu*, who is induced to give more by the calf in the form of *mulagni*, is not enough to fill my huge belly. ॥ 18.17॥

Small quantity is not enough for a large stomach. The *sadhaka* aspires for more and more is the suggestion. ॥ 18.17॥

वत्सोऽग्निः पिबति दृढाङ्घ्रिरम्ब पश्चा-

दश्रान्तं पिबति दुहन् पुरोऽन्तरात्मा।

वृद्धिं च व्रजति पयः प्रतिप्रद्रोहं

दोग्ध्यास्ते द्रव इह कुण्डलिन्यपारः॥ १८.१८॥

vatso'gniḥ pibati dṛḍhāṅghriramba paścā-

daśrāntaṁ pibati duhan puro'ntarātmā ।

vṛddhiṁ ca vrajati payaḥ pratipradrohaṁ

dogdhryāste drava iha kuṇḍalinyapāraḥ ॥ 18.18॥

The calf stationed firmly on its feet drinks milk; the inner being also incessantly drinks milk. Just as milk increases every time as the cow is milked for the drink, similarly, Oh *Kundalini!* Immense is your capacity to provide milk (nectar). ॥ 18.18॥

सोमस्य द्रवमिममाहुरम्ब केचिद्

दुग्धाब्धेरमृतरसं गदन्ति केऽपि।

बाष्पं केऽप्यभिदधते तु कौलकुण्डं

पीनोधस्स्रवमितरे भणन्ति धेनोः ॥ १८.१९॥

somasya dravamimamāhuramba kecid

dugdhābdheramṛtarasaṁ gadanti ke'pi ।

bāṣpaṁ ke'pyabhidadhate tu kaulakuṇḍaṁ

pīnodhassravamitare bhaṇanti dhenoḥ ॥ 18.19॥

Oh, Mother! Some say that this exuding juice is *samaras;* other calls it the nectar oozing from the rays of the moon. Still a few say that it is the nectar churned out from the milk-ocean. Some people call it the vapors emanating from the *Kulakundagni;* some others are pleased to say that it is the sweet milk pouring from the large udder of the *Kamadhenu*. ॥ 18.19॥

Different people call it differently but the object of reference is the same. ॥ 18.19॥

मूले त्वं ज्वलदलनप्रकाशरूपा

वीणायां प्रबलमहामदोष्मरूपा।

शीर्षाब्जे सततगलद्रसस्वरूपा

भ्रूमध्ये भवसि लसत्तटित्स्वरूपा॥ १८.२०॥

mūle tvaṁ jvaladalanaprakāśarūpā

vīṇāyāṁ prabalamahāmadoṣmarūpā ।

śīrṣābje satatagaladrasasvarūpā

bhrūmadhye bhavasi lasattaṭitsvarūpā ॥ 18.20॥

In the *muladhara* you are in the form of the blazing fire of bright color; in the back bone your presence is felt in the form of great rejoicement; in the *sahasrara*, you appear in the form of *somarasa*; in the *Agnachakra*, you don the form of a brilliant streak of lightning. ॥ 18.20॥

हार्दे चेदवतरसीह पुण्डरीके

छायावत्सकलमपि प्रपश्यसि त्वम्।

आरूढा दशशतपत्रमद्रिपुत्रि

स्याश्चेत्त्वं भणसि जगत्सुधासमुद्रम्॥ १८.२१॥

hārde cedavatarasīha puṇḍarīke

chāyāvatsakalamapi prapaśyasi tvam ।

ārūḍhā daśaśatapatramadriputri

syāścettvaṁ bhaṇasi jagatsudhāsamudram ॥ 18.21॥

Oh Parvati, when you descend into the heart- lotus region, you see everything else as your own shadow; when you mount the *sahasrara*, all this becomes an ocean of ambrosia. Because of the omnipresence of the *Atman*, all that is seen appears like his own shadow. ॥ 18.21॥

नेत्राभ्यां सरसिरुहच्छदायताभ्यां

वक्त्रेण प्रविमलहासभासुरेण।

प्रत्यक्षा मम मनसः पुरः पुरन्ध्री

कामारेः परणितमस्मदीयभाग्यम्॥ १८.२२॥

netrābhyāṁ sarasiruhacchadāyatābhyāṁ

vaktreṇa pravimalahāsabhāsureṇa ।

pratyakṣā mama manasaḥ puraḥ purandhrī

kāmāreḥ paraṇitamasmadīyabhāgyam ॥ 18.22॥

Consort of Lord Iswara, you have appeared before my mind with your eyes long as lotus petals with a bright smile writ large on your face. What great luck is mine! My merits have yielded great fruit. ॥ 18.22॥

No better fruit than having a *darshan* of the sublime form of Devi. ॥ 18.22॥

पुण्यानां परिणतिरेव भूतभर्तुः

सिद्धानां बलनिधिरेव कोऽपि गूढः।

भक्तानां दृढतरिरेव शोकसिन्धौ

मग्नानां मम जननी महीध्रपुत्री॥ १८.२३॥

puṇyānāṁ pariṇatireva bhūtabhartuḥ

siddhānāṁ balanidhireva ko'pi gūḍhaḥ ।

bhaktānāṁ dṛḍhatarireva śokasindhau

magnānāṁ mama jananī mahīdhraputrī ॥ 18.23॥

My Mother Parvati is the fruit of the *tapas* of Lord Shiva; she is the mysterious treasure of the power of *siddhas*, who possess the eight *siddhis* viz., *garima, mahima* etc. She alone is that strong and sturdy boat that can ferry the devotees to safety; devotees who are caught up in the ocean of sorrow and suffering. ॥ 18.23॥

उद्धर्तुं विनतजनं विषादगर्तात्

संस्कर्तुं भुवनहिताय योगयुक्तम्।

संहर्तुं खलकुलमुद्धतं च दर्पाद्

भर्गस्य प्रियतरुणी सदा सदीक्षा॥ १८.२४॥

uddhartuṁ vinatajanaṁ viṣādagartāt

saṁskartuṁ bhuvanahitāya yogayuktam ।

saṁhartuṁ khalakulamuddhataṁ ca darpād

bhargasya priyataruṇī sadā sadīkṣā ॥ 18.24॥

The lady of Lord Bharga is always ready (is on a vow) to save (lift up) her devotees from the deep recesses of sorrow; to sanctify the *yogis* for the benefit of the world; to destroy the arrogant and adamant company of evil from their arrogance. ॥ 18.24॥

मृद्वीकां मधुरतया सुधां महिम्ना

गाम्भीर्यात्सुरतटिनीं च निर्जयन्ती।

शर्वाणीचरितपरा प्रहर्षिणीनां

श्रेणीयं जयतु गणेश्वरेण बद्धा॥ १८.२५॥ ४५०

mṛdvīkāṁ madhuratayā sudhāṁ mahimnā

gāmbhīryātsurataṭinīṁ ca nirjayantī ।

śarvāṇīcaritaparā praharṣiṇīnāṁ

śreṇīyaṁ jayatu gaṇeśvareṇa baddhā ॥ 18.25॥ 450

May this wreath of verses, which describes the noble story of Sharvani, set to *praharshini* meter, composed by poet Ganapati, be victorious; the verses can challenge sweet grapes in sweetness, ambrosia in greatness and *devaganga* in their depth and dignity. ॥ 18.25॥

एकोनविंशः स्तबकः - ekonaviṁśaḥ stabakaḥ - 19th Stabaka

ध्येयललितारूपम् - dhyeyalalitārūpam - Meditation on beauty of Lalita

प्रमाणिकावृत्तम् - pramāṇikāvṛttam - Pramanika meter

प्रफुल्लकल्पपादपप्रसूनसद्यशोहरम्।
महारुजं धुनोतु ते महेशसुन्दरीस्मितम्॥ १९.१॥

praphullakalpapādapaprasūnasadyaśoharam ।
mahārujaṁ dhunotu te maheśasundarīsmitam ॥ 19.1॥

May the smile of the damsel of Mahesha can challenge the brightness of the fresh buds of the Kalpavarksha, and remove your deep sorrow caused by the disease of mundane existence viz., *samsara.* ॥ 19.1॥

मुनीन्द्रमूलवेदिभूधनञ्जयप्रबोधनम्।
यतीन्द्रहार्दपेटिका कवाटबन्धभेदनम्॥ १९.२॥

munīndramūlavedibhūdhanañjayaprabodhanam ।
yatīndrahārdapeṭikā kavāṭabandhabhedanam ॥ 19.2॥

That smile of the Devi has the *muladhara* of the seeker for its altar and is fanned by the fire in it and is capable of breaking open the hard lid covering the small box viz., the heart of the *yogi.* ॥ 19.2॥

यथाविधिक्रियापरद्विजातिचित्तशोधनम्।
ममाम्बिकास्मितं भवत्वघप्रतापरोधनम्॥ १९.३॥

yathāvidhikriyāparadvijāticittaśodhanam ।

mamāmbikāsmitaṁ bhavatvaghapratāparodhanam ॥ 19.3॥

That very smile is capable of purifying the minds of those pious *Brahmins* who meticulously do their duty as enjoined by the scriptures; let the smile obstruct the forceful play of sin on me. ॥ 19.3॥

सुवर्णसालभञ्जिका चरेव शोभयाऽधिका।

अतीव मार्दवान्विता नवेव पुष्पिता लता॥ १९.४॥

suvarṇasālabhañjikā careva śobhayā'dhikā ।

atīva mārdavānvitā naveva puṣpitā latā ॥ 19.4॥

She is resplendent like a golden idol in movement, possessed of extraordinary softness like a tender creeper laden with fresh flowers. ॥ 19.4॥

सुपर्वमौलिरत्नभा विराजिहेमपादुका।

मरालिकानिमन्त्रकप्रशस्तरत्ननूपुरा॥ १९.५॥

suparvamauliratnabhā virājihemapādukā ।

marālikānimantrakapraśastaratnanūpurā ॥ 19.5॥

She has her golden sandals rendered brighter by the precious gems set in the crowns of gods (who bow down to her in respectful worship); her gem studded graceful anklets invite the swans (imitating their sweet cooing) by their melodious sounds. ॥ 19.5॥

वलक्षदीधितिप्रभाविशेषहृन्नखावली।

मुनीन्द्रशुद्धमानसप्रमेयपादसौष्ठवा ॥ १९.६ ॥

valakṣadīdhitiprabhāviśeṣahṛnnakhāvalī ।

munīndraśuddhamānasaprameyapādasauṣṭhavā ॥ 19.6॥

With the nails of her feet soft and glistening like the rays of the moon, purity of her feet is marked by the pure mind of the seekers. ॥ 19.6॥

घनीभवत्तटित्प्रभाप्रवाहकल्पजङ्घिका।

मतङ्गजेन्द्रनासिका मनोज्ञसक्थिशोभिनी॥ १९.७॥

ghanībhavattaṭitprabhāpravāhakalpajaṅghikā ।

mataṅgajendranāsikā manojñasakthiśobhinī ॥ 19.7॥

She has radiant legs like solidified lightning; her thighs are beautiful (shapely) like the nose of on elephant. ॥ 19.7॥

प्रसूनसायकागमप्रवादचुञ्चुकाञ्चिका।

विशालकेशचुम्बितोल्लसन्नितम्बमण्डला॥ १९.८॥

prasūnasāyakāgamapravādacuñcukāñcikā ।

viśālakeśacumbitollasannitambamaṇḍalā ॥ 19.8॥

Her *mekhala,* gem studded waist belt is the best instructor of *kamatantra,* erotica; her hips are glowing with the dark long tresses spread on them. ॥ 19.8॥

अजाण्डपिण्डसंहतिप्रपूर्णकुक्षिशालिनी।

अपारदिव्यकान्तिवार्निधाननाभिदीर्घिका॥ १९.९॥

ajāṇḍapiṇḍasaṁhatiprapūrṇakukṣiśālinī ।

apāradivyakāntivārnidhānanābhidīrghikā ॥ 19.9॥

Her belly is full of innumerable *brahmandas*, many micro and macrocosms; her navel is like a deep well filled with divine waters of effulgence. ॥ 19.9॥

बिसप्रसूनसायकच्छुराभरोमराजिका।

जगत्त्रयीवसज्जनोपजीव्यदुग्धभृत्कुचा॥ १९.१०॥

bisaprasūnasāyakacchurābharomarājikā ।

jagattrayīvasajjanopajīvyadugdhabhṛtkucā ॥ 19.10॥

Devi's line of hair that rises from her belly looks like the knife of the cupid. Milk filled in her plump breasts is enough to support the three worlds. ॥ 19.10॥

महेशकण्ठबन्धकप्रशस्तबाहुवल्लरी।

समस्तविष्टपाभयप्रदायिपाणिपङ्कजा॥ १९.११॥

maheśakaṇṭhabandhakapraśastabāhuvallarī ।

samastaviṣṭapābhayapradāyipāṇipaṅkajā ॥ 19.11॥

Her creeper -like hands wrap Mahesha in close embrace. Her palm, lovely like lotus, is capable of providing safety to the entire world. ॥ 19.11॥

विलोलहारमौक्तिकप्रतानसंवदत्स्मिता।

विशुद्धसुन्दरस्मितप्रकाशभासिताम्बरा॥ १९.१२॥

vilolahāramauktikapratānasaṁvadatsmitā ।

viśuddhasundarasmitaprakāśabhāsitāmbarā ॥ 19.12॥

This vast space is rendered bright and beautiful by the lovely gentle smile of the Devi, which it appears, has a friendly chat with the beautiful pearls in the strings round her neck. ॥ 19.12॥

सुकोमलोष्ठकम्पनप्रभीतदुर्जयासुरा।

सुयुक्तकुन्दकुड्मलप्रकाशदन्तपङ्क्तिका॥ १९.१३॥

sukomaloṣṭhakampanaprabhītadurjayāsurā ।

suyuktakundakuṭmalaprakāśadantapaṅktikā ॥ 19.13॥

With her perfect teeth resembling a neatly arranged line of jasmine buds, she can make the entire gamut of demons tremble in fear by her gentle movements of the lower lip in rage. ॥ 19.13॥

शरत्सुधांशुमण्डलप्रभाविगर्हणानना।

सुधामरन्दवज्जपासुमोपमाधराधरा॥ १९.१४॥

śaratsudhāṁśumaṇḍalaprabhāvigarhaṇānanā ।

sudhāmarandavajjapāsumopamādharādharā ॥ 19.14॥

With red attractive lips like the *japa* flower filled with nectar, her resplendent face puts even the full moon of the autumn season to shame. ॥ 19.14॥

तिलप्रसूनचारुताऽपहासिभासिनासिका।

नवीनभाभनासिकाविलम्बिदिव्यमौक्तिका॥ १९.१५॥

tilaprasūnacārutā'pahāsibhāsināsikā ।

navīnabhābhanāsikāvilambidivyamauktikā ॥ 19.15॥

With a nose ring shining like a star, her nose outshines the *tila* flower in its shapely grace. ॥ 19.15॥

विशुद्धगण्डबिम्बितस्वरूपरत्नकुण्डला।

महामहस्तरङ्गितप्रभावशालिलोचना॥ १९.१६॥

viśuddhagaṇḍabimbitasvarūparatnakuṇḍalā ।

mahāmahastaraṅgitaprabhāvaśālilocanā ॥ 19.16॥

Her shining cheeks reflect the rays of the gems in her ears. Her impressive eyes are brimming with powerful rays of brilliance. ॥ 19.16॥

दलान्तरस्थयामिनीप्रभुप्रभालिकस्थली।

मयूरबर्हगर्हणप्रकृष्टकेशभासिनी॥ १९.१७॥

dalāntarasthayāminīprabhuprabhālikasthalī ।

mayūrabarhagarhaṇaprakṛṣṭakeśabhāsinī ॥ 19.17॥

Her curls round the face are brightened by the moonlight of the moon adoring the *sahasrara*. Her locks of hair look beautiful like the heavy feathers of peacock. ॥ 19.17॥

दिवाकरायुतोज्ज्वला हिमांशुलक्षशीतला।

तटित्सहस्रभासुरा निरङ्कचन्द्रशेखरा॥ १९.१८॥

divākarāyutojjvalā himāṁśulakṣaśītalā ।

taṭitsahasrabhāsurā niraṅkacandraśekharā ॥ 19.18॥

The Devi with a blemish -less moon on her crest is resplendent like thousands of suns put together; extremely cool and pleasant like lakhs and lakhs of moons in one place; effulgent like innumerable streaks of lighting cuddled together. ॥ 19.18॥

नभोन्तरालचारिणी महाविचित्रकारिणी।

कुलाग्निकुण्डशायिनी जगत्कथाविधायिनी॥ १९.१९॥

nabhontarālacāriṇī mahāvicitrakāriṇī ।

kulāgnikuṇḍaśāyinī jagatkathāvidhāyinī ॥ 19.19॥

Moving in the space, achieving the most wonderful feats, sleeping in the kulakunda fire, she executes at great ease all the universal acts. ॥ 19.19॥

नभस्तले बलेश्वरी धरातले क्रियेश्वरी।

दिवाकरे विभेश्वरी सुधाकरे रसेश्वरी॥ १९.२०॥

nabhastale baleśvarī dharātale kriyeśvarī ।

divākare vibheśvarī sudhākare raseśvarī ॥ 19.20॥

She is the sole Mistress of all powers in the space region. She is the sole activator of all actions on the earth, sole source of all brilliance in the sun, sole source of all *rasa* in Moon. ॥ 19.20॥

The divine spirit takes the form of *bala, kriya, vibha* and *rasa* in the respective locations is the meaning of this verse. ॥ 19.20॥

महेशवेश्मदीपिका जगत्त्रयप्रमापिका।

अशेषशीर्षशासिनी समस्तहृन्निवासिनी॥ १९.२१॥

maheśaveśmadīpikā jagattrayapramāpikā ।

aśeṣaśīrṣaśāsinī samastahṛnnivāsinī ॥ 19.21॥

She is the one who lights up the home of Mahesha; it is she who propels the beings of the three worlds towards realization; she is the one who rules, sitting in the *sahasrara* of all men; She is the one who lives in the hearts of all. ॥ 19.21॥

गुणस्तवे गुणस्तवे गुणप्रकर्षदायिनी।

विचिन्तने विचिन्तने विशिष्टशक्तिधायिनी॥ १९.२२॥

guṇastave guṇastave guṇaprakarṣadāyinī ।

vicintane vicintane viśiṣṭaśaktidhāyinī ॥ 19.22॥

Every time the devotee praises her she bestows a special virtue on him; by each act of meditation the seeker becomes stronger. ॥ 19.22॥

भ्रमाकुलेन दुस्तरा भवालसेन दुर्गमा।

अमन्त्रकेण दुर्भरा जगत्त्रयेण दुर्जया॥ १९.२३॥

bhramākulena dustarā bhavālasena durgamā ।

amantrakeṇa durbharā jagattrayeṇa durjayā ॥ 19.23॥

A confused person cannot attain her (only seekers with constancy of mind can attain her); a person steered on worldly pleasures cannot reach her; it is hard to realize her without *mantra* by anyone; (Thus) she remains invincible in the universe. ॥ 19.23॥

सुवर्णचेलधारिणी समस्तमोदकारिणी।

विलासिनी निरामया विचिन्त्यतां मनस्त्वया॥ १९.२४॥

suvarṇaceladhāriṇī samastamodakāriṇī ।

vilāsinī nirāmayā vicintyatāṁ manastvayā ॥ 19.24॥

Dressed in golden attire, she makes everyone rejoice; providing healthy body and mind she sports in everyone. Oh mind, think of this great principle always. ॥ 19.24॥

पदाब्जवन्दिनः कवेरियं प्रमाणिकावली।

महेशमानसेश्वरी गृहे महाय कल्पताम्॥ १९.२५॥ ४७५

padābjavandinaḥ kaveriyaṁ pramāṇikāvalī ।

maheśamānaseśvarī gṛhe mahāya kalpatām ॥ 19.25॥ 475

May these verses set to *pramanika* meter composed by this poet, who is a humble servant at the feet of the Devi; enthrall her who rules over Lord Mahesha. ॥ 19.25॥

विंशः स्तबकः - viṁśaḥ stabakaḥ - 20th Stabaka

सर्वसारमयी - sarvasāramayī - Essence of glorious form of Devi

मणिबन्धवृत्तम् - maṇibandhavṛttam - manibandha meter

In this stabaka, Devi, the essence of all that exists is being praised. Glorious forms of the Devi, which are propounded in the holy texts, which help the seekers to attain the summum bonum, are also depicted.

प्रीतिविकासे स्वल्पतमो रोषविशेषे भूरितरः।

अद्भुतहासो विश्वसुवो रक्षतु साधुं हन्तु खलम्॥ २०.१॥

prītivikāse svalpatamo roṣaviśeṣe bhūritaraḥ ।

adbhutahāso viśvasuvo rakṣatu sādhuṁ hantu khalam ॥ 20.1॥

May that wonderful smile of Devi, from which issues forth this universe protect the good and destroy the evil. It is wonderful because it is so gentle when meaning love and affection, very fierce in displaying indignation at the time of destroying evil. ॥ 20.1॥

सज्जनचित्तानन्दकरी संश्रितपापव्रातहरी।

लोकसवित्री नाकचरी स्तान्मम भूयो भद्रकरी॥ २०.२॥

sajjanacittānandakarī saṁśritapāpavrātaharī ।

lokasavitrī nākacarī stānmama bhūyo bhadrakarī ॥ 20.2॥

May the Mother of the universe, who moves about in higher realms of heaven, who delights the minds of the noble, who removes the series of sins of those who take resort in her, bless me with auspiciousness. ॥ 20.2॥

अर्चनकाले रूपगता संस्तुतिकाले शब्दगता।

चिन्तनकाले प्राणगता तत्त्वविचारे सर्वगता॥ २०.३॥

arcanakāle rūpagatā saṁstutikāle śabdagatā ।

cintanakāle prāṇagatā tattvavicāre sarvagatā ॥ 20.3॥

In hour of worship she dwells in the image;
In hour of praise she becomes sound itself;
In hour of thought she is one with life;
In hour of reflection she becomes all. ॥ 20.3॥

"Each way leads to the Divine Mother in her corresponding truth" - **MP Pandit.**

उज्ज्वलरूपे नृत्यकरी निष्प्रभरूपे सुप्तिकरी।

गोपितरुपे सिद्धिकरी गोचररूपे बन्धकरी॥ २०.४॥

ujjvalarūpe nṛtyakarī niṣprabharūpe suptikarī ।

gopitarupe siddhikarī gocararūpe bandhakarī ॥ 20.4॥

You are a dancer in forms resplendent;
You lie dormant in dull forms, void of luster;
You work wonders in forms concealed;
In sensual objects you cause bondage. ॥ 20.4॥

She is everywhere. Good, bad, bright and dull in everything. She is omnipresent. This entire world is her form total.

अम्बरदेशे शब्दवती पावकताते स्पर्शवती।

काञ्चनवीर्ये रूपवती सागरकाञ्च्यां गन्धवती॥ २०.५॥

ambaradeśe śabdavatī pāvakatāte sparśavatī ।

kāñcanavīrye rūpavatī sāgarakāñcyāṁ gandhavatī ॥ 20.5॥

In space you are present in the form of sound; in air you assume the form of touch; in fire you are the brilliant color; in earth you are present as smell. ॥ 20.5॥

अप्स्वमलासु स्पष्टरसा चन्द्रविभायां गुप्तरसा।

संसृतिभोगे सर्वरसा पूर्णसमाधावेकरसा॥ २०.६॥

apsvamalāsu spaṣṭarasā candravibhāyāṁ guptarasā ।

saṁsṛtibhoge sarvarasā pūrṇasamādhāvekarasā ॥ 20.6॥

In pure waters she is present as *rasa* is well-defined; in moon-light she is *rasa*- concealed; she is all the delights in the enjoyment of life; she is the sole joy in trance complete. ॥ 20.6॥

The Divine as bliss is the one *rasa* that keeps all existence together, as it is found in the *Upanishads, raso vai sah*. This basic delight manifests itself in varied forms in creation- the joy of power, of knowledge, of beauty, of harmony, of service, of love and so on. These *rasas* depend upon extraneous factors for their play. But the original *rasa* underlying all, depends upon none, it is sole. This uncaused bliss is experienced in the state of trance when all the senses are indrawn and the consciousness fully

self-gathered. (See.p.75. Adoration of the Divine Mother, **MP Pandit).** ॥ 20.6॥

चक्षुषि दृष्टिश्शाततमा चेतसि दृष्टिश्चित्रतमा।

आत्मनि दृष्टिश्शुद्धतमा ब्रह्मणि दृष्टिः पूर्णतमा॥ २०.७॥

cakṣuṣi dṛṣṭiśśātatamā cetasi dṛṣṭiścitratamā ।

ātmani dṛṣṭiśśuddhatamā brahmaṇi dṛṣṭiḥ pūrṇatamā ॥ 20.7॥

She is the bright light in the eye, she is the wondrous creation in the mind's eye; in the inward look she is pure; In *Brahma* she is complete and perfect. ॥ 20.7॥

Inward look is pure because it is natural. In *Brahma* she is complete because he is the witness of all. ॥ 20.7॥

शीर्षसरोजे सोमकला भालसरोजे शक्रकला।

हार्दसरोजे सूर्यकला मूलसरोजे वह्निकला॥ २०.८॥

śīrṣasaroje somakalā bhālasaroje śakrakalā ।

hārdasaroje sūryakalā mūlasaroje vahnikalā ॥ 20.8॥

She is *Somakala* in the *Sahasrara* (head),
She is *Indrakala* in the *Agnachakra* (forehead),
She is *Suryakala* in the heart region,
She is *Vanhikala* in the *Muladhara.* ॥ 20.8॥

The *tantra* texts make this clear.

स्थूलशरीरे कान्तिमती प्राणशरीरे शक्तिमती।

स्वान्तशरीरे भोगवती बुद्धिशरीरे योगवती॥ २०.९॥

sthūlaśarīre kāntimatī prāṇaśarīre śaktimatī ।

svāntaśarīre bhogavatī buddhiśarīre yogavatī ॥ 20.9॥

She is radiant in the gross form;
She is vitality in the *pranasarira.*
She is delight in the mind.
She is the power of the *yoga* in *buddhi,* ॥ 20.8॥

The mind enjoys pain and pleasure; Intellect which is subtle than mind is an observer and is in self introspection. ॥ 20.8॥

सारसबन्धोरुज्ज्वलभा कैरवबन्धोः सुनदरभा।

वैद्युतवह्नेरद्भुतभा भौमकृशानोर्दीपकभा॥ २०.१०॥

sārasabandhorujjvalabhā kairavabandhoḥ sunadarabhā ।

vaidyutavahneradbhutabhā bhaumakṛśānordīpakabhā ॥ 20.10॥

She is all brightness in Sun.
She is the most attractive glow in Moon.
She is the wondrous light in streaks of lightning.
She is the glowing light in the fire.

योधवराणामायुधभा योगिवराणामीक्षणभा।

भूमिपतीनामासनभा प्रेमवतीनामाननभा॥ २०.११॥

yodhavarāṇāmāyudhabhā yogivarāṇāmīkṣaṇabhā ।

bhūmipatīnāmāsanabhā premavatīnāmānanabhā ॥ 20.11॥

Of warriors best, you are the flash of weapons.
Of Yogis best, you are the light of vision.
Of lords of earth, you are splendor of throne.
Of women in love, you are the luster of face. ॥ 20.11॥

She is manifest as power in the warrior who fights against all evil. In *yogis* of high order she is the light of knowledge piercing all veils of ignorance and arriving at truth. Of the kings that rule and guard the realm, she is the glory of exalted position. In the fair sex touched by love she blossoms as beauty.

She is at once the power, knowledge, glory and beauty of the manifestation on earth – (See.p.60. Adoration of the Divine Mother, **MP Pandit).** ॥ 20.11॥

शास्त्रधराणां भीकरता शास्त्रधराणां बोधकता।

यन्त्रधराणां चालकता मन्त्रधराणां साधकता॥ २०.१२॥

śastradharāṇāṁ bhīkaratā śāstradharāṇāṁ bodhakatā ।

yantradharāṇāṁ cālakatā mantradharāṇāṁ sādhakatā ॥ 20.12॥

Of the weapon-wielders you are the fierce force.
Of the learned scholars you are the enlightening spirit.
Of the machine drivers you are the driving force.
Of the wise councilors you are the power of achievement. ॥ 20.12॥

गानपटूनां रञ्जकता ध्यानपटूनां मापकता।

नीतिपटूनां भेदकता धूतिपटूनां क्षेपकता॥ २०.१३॥

gānapaṭūnāṁ rañjakatā dhyānapaṭūnāṁ māpakatā ।

nītipaṭūnāṁ bhedakatā dhūtipaṭūnāṁ kṣepakatā ॥ 20.13॥

Of the musicians you are the power of attraction.
Of the thinkers you are the ability to estimate.
Of the statesmen you are the diplomatic acumen.
Of the shaking forces you are ability to throw.

दीधितिधारा लोकयतां जीवितधारा वर्तयताम्।

ज्ञापकधारा चिन्तयतां मादकधारा द्रावयताम्॥ २०.१४॥

dīdhitidhārā lokayatāṁ jīvitadhārā vartayatām ।

jñāpakadhārā cintayatāṁ mādakadhārā drāvayatām ॥ 20.14॥

You are the flood of bright light in the eyes,
You are the life-force of the great and worthy,
You are the power of remembrance in the meditating,
You are the stream of delight in the *yogis.*

मन्त्रपराणां वाक्यबलं योगपराणां प्राणबलम्।

आत्मपराणां शान्तिबलं धर्मपराणां त्यागबलम्॥ २०.१५॥

mantraparāṇāṁ vākyabalaṁ yogaparāṇāṁ prāṇabalam ।

ātmaparāṇāṁ śāntibalaṁ dharmaparāṇāṁ tyāgabalam ॥ 20.15॥

You are the vital power of speech in the *mantrajapakas*.
You are the vital force of life in the *yogis*.
You are the peaceful force in the *jnanis*.
You are the power of charity in the *pious.*

सूरिवराणां वादबलं वीरवराणां बाहुबलम्।

मर्त्यपतीनां सैन्यबलं रागवतीनां हासबलम्॥ २०.१६॥

sūrivarāṇāṁ vādabalaṁ vīravarāṇāṁ bāhubalam ।

martyapatīnāṁ sainyabalaṁ rāgavatīnāṁ hāsabalam ॥ 20.16॥

You are the power of debates in the erudite scholars,
You are the physical strength in the valiant,
You are the power of army in the kings.
You are the power of smile in the lovely women.

वैदिकमन्त्रे भाववती तान्त्रिकमन्त्रे नादवती।

शाबरमन्त्रे कल्पवती सन्ततमन्त्रे सारवती॥ २०.१७॥

vaidikamantre bhāvavatī tāntrikamantre nādavatī ।

śābaramantre kalpavatī santatamantre sāravatī ॥ 20.17॥

In *Vedic Mantra*, you are present as sense,
In *Tantric Mantra*, as force of sound,
In common *Mantra*, as ritual power,
In constant *Mantra,* as essence.

(See.p.62. Adoration of the Divine Mother, **MP Pandit).**

ब्रह्ममुखाब्जे वाग्वनिता वक्षसि विष्णोः श्रीर्ललिता।

शम्भुशरीरे भागमिता विश्वशरीरे व्योम्नि तता॥ २०.१८॥

brahmamukhābje vāgvanitā vakṣasi viṣṇoḥ śrīrlalitā ।

śambhuśarīre bhāgamitā viśvaśarīre vyomni tatā ॥ 20.18॥

As goddess of speech, in Brahmas lotus face,
As Lakshmi fair, on Vishnu's breast,
In Shiva's body, you have an equal share,
In cosmic body, you are spread in space.

(See.p.61. Adoration of the Divine Mother, **MP Pandit).**

भूग्रहगोलैः कन्दुकिनी विष्टपधाने कौतुकिनी।

यावदनन्तं वैभविनी प्राणिषु भूयस्सम्भविनी॥ २०.१९॥

bhūgrahagolaiḥ kandukinī viṣṭapadhāne kautukinī ।

yāvadanantaṁ vaibhavinī prāṇiṣu bhūyassambhavinī ॥ 20.19॥

Earth, planets and other stars are the balls in your sport; to care for the world is your curious act. This endless space is your glorious possession. Taking birth after birth in different beings is your playful pastime.

कञ्जभवाण्डे मन्डलिनी प्राणिशरीरे कुण्डलिनी।

पामरभावे सल्ललना पण्डितभावे मोदघना॥ २०.२०॥

kañjabhavāṇḍe manḍalinī prāṇiśarīre kuṇḍalinī ।

pāmarabhāve sallalanā paṇḍitabhāve modaghanā ॥ 20.20॥

In the *Brahmanda* you are in the *Mandalini* form of all orbs.
In the living beings, you are found as *Kundalini.*
For the common man, you are an ordinary woman.
For the learned, you are a store of delight.

नार्यपि पुंसा मूलवती तन्व्यपि शक्त्या व्याप्तिमती।

व्याप्तिमतीत्वे गुप्तिमती चित्रविचित्रा काऽपि सती॥ २०.२१॥

nāryapi puṁsā mūlavatī tanvyapi śaktyā vyāptimatī ।

vyāptimatītve guptimatī citravicitrā kā'pi satī ॥ 20.21॥

Woman, you are, yet born of man.
Through power pervasive, though slight in form,
Even in pervasion, you are concealed from view,
Woman rare, a wonder of wonders!

दीधितिरूपा चित्तमयी प्राणशरीराऽप्यद्वितयी।

ब्रह्मशरीरं ब्रह्मविभा ब्रह्मविभूतिर्ब्रह्मपरम्॥ २०.२२॥

dīdhitirūpā cittamayī prāṇaśarīrā'pyadvitayī ।

brahmaśarīraṁ brahmavibhā brahmavibhūtirbrahmaparam ॥ 20.22॥

With her mind in the form of light (knowledge); having *prana* for her body, yet non-dual; she is the body of *Brahma,* glow of *Brahma*, glory of *Brahma* and *Brahma* Herself.

विष्टपमाता भूरिकृपा विष्टपराज्ञी भूरिबला।

विष्टपरूपा शिष्टनुता विष्टपपारे शिष्टमिता॥ २०.२३॥

viṣṭapamātā bhūrikṛpā viṣṭaparājñī bhūribalā ।

viṣṭaparūpā śiṣṭanutā viṣṭapapāre śiṣṭamitā ॥ 20.23॥

Mother of the universe is full of compassion;
Form of the universe, praised by the noble,

Beyond the world, she exists.

दुर्जनमूलोच्छेदकरी दीनजनार्तिध्वंसकरी।

धीबललक्ष्मीनाशकृशं पुण्यकुलं नः पातु शिवा॥ २०.२४॥

durjanamūlocchedakarī dīnajanārtidhvaṁsakarī ।

dhībalalakṣmīnāśakṛśaṁ puṇyakulaṁ naḥ pātu śivā ॥ 20.24॥

She cuts at the root of evil and smashes the obstacles of the oppressed.

I beseech her to protect this human race, which has become indolent due to the loss of wisdom.

चन्द्रकिरीटाम्भोजदृशः शान्तिसमृद्धं स्वान्तमिमे।

सम्मदयन्तु श्रोत्रसुखाः सन्मणिबन्धाः सूरिपतेः॥ २०.२५॥ ५००

candrakirīṭāmbhojadṛśaḥ śāntisamṛddhaṁ svāntamime ।

sammadayantu śrotrasukhāḥ sanmaṇibandhāḥ sūripateḥ ॥ 20.25॥ 500

May these verses composed by Ganapati, set in the meter *manibandha* pleasing to the ears, delight the consort of Lord Iswara, whose mind is full of peace and prosperity.

॥ समाप्तं च पञ्चमं शतकम् ॥

॥ samāptaṁ ca pañcamaṁ śatakam ॥

॥ End of Fifth Shataka ॥

॥ उमासहस्रम्॥ ॥ umāsahasram ॥

षष्ठं शतकम् - ṣaṣṭhaṁ śatakam - Sixth Shataka

एकविंशः स्तबकः - ekaviṁśaḥ stabakaḥ - 21st Stabaka

अर्धनारीश्वरः - ardhanārīśvaraḥ - Divine form with both male and female aspects

अनुष्टुब्वृत्तम् anuṣṭubvṛttam - Anustubha meter

In the 21st stabaka, Devi, who shares half of the Lord Iswara's body, is eulogized. This is celebrated as the Ardhanarishwara form of the divine, a form consisting of both male and female portions.

इतः पीत्वा कुचं स्कन्दे प्रसारितकरे ततः।

जयति स्मितमुद्भूतं शिवयोरेकदेहयोः॥ २१.१॥

itaḥ pītvā kucaṁ skande prasāritakare tataḥ ।

jayati smitamudbhūtaṁ śivayorekadehayoḥ ॥ 21.1॥

The smile that lights up the face of Lord Shiva and Devi Shivani, his consort, who are lodged in the same body reigns supreme; the smile emanating out of the childish prank of Skanda, their child, who having suckled at one breast, extends his little hand to reach to the other (which is absent). ॥ 21.1॥

एकतो मणिमञ्जीरक्वाणाहूतसितच्छदम्।

अन्यतो नूपुराहीन्द्रफूत्कारकृततद्भयम्॥ २१.२॥

ekato maṇimañjīrakvāṇāhūtasitacchadam ।

anyato nūpurāhīndraphūtkārakṛtatadbhayam ॥ 21.2॥

The swans, which are happy attracted by the jingling sound of the anklets (of Devi) on the one side, are terrified by the hissing noise of the serpents, (coiling round the foot of Lord Shiva as his ornament). ॥ 21.2॥

From this verse up to the sixteenth verse the portrayal continues in the same vein. This is known as *paryayokta* figure of speech. ॥ 21.2॥

गीर्वाणपृतनापालं बालं लालयदेकतः।

उत्सङ्गे गणसम्राजमर्भकं बिभ्रदन्यतः॥ २१.३॥

gīrvāṇapṛtanāpālaṁ bālaṁ lālayadekataḥ ।

utsaṅge gaṇasamrājamarbhakaṁ bibhradanyataḥ ॥ 21.3॥

Skanda, the Devasenapati, as a child is fondled on the left; Ganesha, the elder is fondled on the right portion. ॥ 21.3॥

Kumara or Skanda is also known as *Shaktidhara.* He is taken care of more by Devi, the Shakti; Ganesha of *omkara* countenance is more of *Shivamsa* and is taken care of by Shiva. Shakti and Shiva, and their chief *amshas* or essences are mentioned here. ॥ 21.3॥

विडम्बितब्रह्मचारिकोकैकस्तनमेकतः।

कवाटार्धनिभं बिभ्रद्वक्षः केवलमन्यतः॥ २१.४॥

viḍambitabrahmacārikokaikastanamekataḥ ।

kavāṭārdhanibhaṁ bibhradvakṣaḥ kevalamanyataḥ ॥ 21.4॥

The left portion has a breast resembling a *chakravaka* bird (rounded); the right chest resembles a strong panel of a door (plain). ॥ 21.4॥

सेनान्याऽऽस्वादितस्तन्यमनुफूत्कुर्वतैकतः।

फूत्कारमुखरं नागमुग्रं जाग्रतमन्यतः॥ २१.५॥

senānyā''svāditastanyamanuphūtkurvataikataḥ ।

phūtkāramukharaṁ nāgamugraṁ jāgratamanyataḥ ॥ 21.5॥

On one portion is a breast suckled by Skanda, on the other is a hissing serpent, ever active. ॥ 21.5॥

एकतो दोर्लतां बिभ्रन् मृणालश्रीविडम्बिनीम्।

शुक्रशुण्डालशुण्डाभं चण्डं दोर्दण्डमन्यतः॥ २१.६॥

ekato dorlatāṁ bibhran mṛṇālaśrīviḍambinīm ।

śukraśuṇḍālaśuṇḍābhaṁ caṇḍaṁ dordaṇḍamanyataḥ ॥ 21.6॥

On one side is a slender creeper-like hand that puts even a lotus stalk to shame by its grace, on the other side is found a plump strong hand that resembles the trunk of an elephant. ॥ 21.6॥

कुत्राप्यविद्यमानेऽपि वन्दनीये तदा तदा।

परस्परकरस्पर्शलोभतो विहिताञ्जलि॥ २१.७॥

kutrāpyavidyamāne'pi vandanīye tadā tadā ।

parasparakarasparśalobhato vihitāñjali ॥ 21.7॥

Though there is no one worthy of salutation by folded hands by these two in the single-body, their two hands clasp very often with the intention of mutual feel to touch each other. ॥ 21.7॥

शक्रनीलसवर्णत्वाद् भागयोरुभयोरपि।

ऊर्ध्वाधराङ्गसापेक्षसन्धिज्ञानगलस्थलम्॥ २१.८॥

śakranīlasavarṇatvād bhāgayorubhayorapi ।

ūrdhvādharāṅgasāpekṣasandhijñānagalasthalam ॥ 21.8॥

Joining of the two parts viz., left and right of the woman and man, in the neck-region is faintly seen due to the similarites of color of the two viz., the hue of the blue saffire. In the right portion above the neck Lord Iswara's fair complexion ends where us below the neck the blue hue comes to an end (and fair complexion starts). ॥ 21.8॥

It is to be noted that though Parvati is Gauri i.e., fair in complexion, in her Kali form she is dark. Hence the similarity of color in the neck region. ॥ 21.8॥

एकतः कैरवश्रेणीनिद्रामोचनलोचनम्।

अन्यतः कमलावासक्षणाधायकवीक्षणम्॥ २१.९॥

ekataḥ kairavaśreṇīnidrāmocanalocanam ।

anyataḥ kamalāvāsakṣaṇādhāyakavīkṣaṇam ॥ 21.9॥

On the left side is the moon-eye that takes away the sleep of the blue lilies (opens the petals); on the right is the sun-eye that delights the lotus flowers. ॥ 21.9॥

That moon and sun are the eyes of the supreme divinity is a well-known fact. ॥ 21.9॥

एकतश्चक्षुषा चारुतारेणाधीतविभ्रमम्।

अन्यतः पाणिपाथोजे खेलतो मृगबालतः॥ २१.१०॥

ekataścakṣuṣā cārutāreṇādhītavibhramam ।

anyataḥ pāṇipāthoje khelato mṛgabālataḥ ॥ 21.10॥

On the left side is a beautiful eye with an attractive eye-ball that is receiving instructions with regard to attractive looks from the young deer which is playing at the hands of Lord Shiva, on the right side. ॥ 21.10॥

एकतो भालफलके काश्मीरेण विशेषितम्।

अन्यतोऽर्धेक्षणेनैव रतिभ्रूविभ्रमद्रुहाः॥ २१.११॥

ekato bhālaphalake kāśmīreṇa viśeṣitam ।

anyato'rdhekṣaṇenaiva ratibhrūvibhramadruhāḥ ॥ 21.11॥

On the one side the broad forehead is beautified by the *Kashmiri kesara (saffron)*, on the other side it is decorated with half the eye that burnt down the cupid in great rage. ॥ 21.11॥

एकतः शीतलालोकं साधुलोकशिवङ्करम्।

अन्यतः प्रज्वलत्प्रेक्षं दुष्टगोष्ठीभयङ्करम्॥ २१.१२॥

ekataḥ śītalālokaṁ sādhulokaśivaṅkaram ।

anyataḥ prajvalatprekṣaṁ duṣṭagoṣṭhībhayaṅkaram ॥ 21.12॥

On the left side, is the compassionate cool-look that can provide security to the entire community of the good and noble; on the other side is found the fierce sight that causes terror in the minds of the evil-folk. ॥ 21.12॥

एकतो मणिताटङ्कप्रभाधौतकपोलकम्।

अन्यतः कुण्डलीभूतकुण्डलीभूतकुण्डलि॥ २१.१३॥

ekato maṇitāṭaṅkaprabhādhautakapolakam ।

anyataḥ kuṇḍalībhūtakuṇḍalībhūtakuṇḍali ॥ 21.13॥

Left side of the face, i.e., cheek is glowing by the brilliant rays emanating from the gems studded in the ear-rings; on the right side is the curled serpent that forms the ear-ring. ॥ 21.13॥

एकतः कुन्तलान् बिभ्रदिन्द्रनीलोपमद्युतीन्।

अन्यतः पावकज्वालापाटलांशुच्छटा जटाः॥ २१.१४॥

ekataḥ kuntalān bibhradindranīlopamadyutīn ।

anyataḥ pāvakajvālāpāṭalāṁśucchaṭā jaṭāḥ ॥ 21.14॥

On the left side are found long dark hairs glistening like blue-gems; on the other side are seen locks of hair bright like the flames of fire. ॥ 21.14॥

एकतः केशपाशेन कीर्णेनोरसि भासुरम्।

अन्यतो लम्बमानस्य भोगिनो हरता श्रियम्॥ २१.१५॥

ekataḥ keśapāśena kīrṇenorasi bhāsuram ।

anyato lambamānasya bhogino haratā śriyam ॥ 21.15॥

On the left side is found the shining dark hair on the chest that challenges the attraction of the serpents spread on the right side of the chest. ॥ 21.15॥

अवतंसितमम्लानपारिजातस्रजैकतः।

विमलोल्लोलमालिन्या विभुधापगयाऽन्यतः॥ २१.१६॥

avataṁsitamamlānapārijātasrajaikataḥ ।

vimalollolamālinyā vibhudhāpagayā'nyataḥ ॥ 21.16॥

On the left side is found the fresh wreath of *parijata* flowers; on the other i.e., the masculine portion, is found the stream of Ganga with a series of calm waves. ॥ 21.16॥

रौप्याचलकृतावासं प्राप्यं युक्तेन चेतसा।

वस्तु रामापुमाकारं हृदि सन्निदधातु मे॥ २१.१७॥

raupyācalakṛtāvāsaṁ prāpyaṁ yuktena cetasā ।

vastu rāmāpumākāraṁ hṛdi sannidadhātu me ॥ 21.17॥

Mount Kailasa is the natural abode of the wonderful form *Ardhanariswara,* of the supreme divinity; yet I beseech that it dwells in my heart. ॥ 21.17॥

कान्तार्धविग्रहे मातर्जटार्धाश्चिकुरास्तव।

दधत्यदभ्रसन्ध्याभ्रयुक्तकालाभ्रविभ्रमम्॥ २१.१८॥

kāntārdhavigrahe mātarjaṭārdhāścikurāstava ।

dadhatyadabhrasandhyābhrayuktakālābhravibhramam ॥ 21.18॥

Oh, Mother! Your black beautiful hair in company with the brown locks of Lord Shiva, creates an attractive sight of the evening sky laden with dark blue clouds. ॥ 21.18॥

दम्पत्योर्युवयोरेष लोपो यन्नास्ति शैलजे।

वामं पार्श्वं विभोः शेतुं दातुं ते दक्षिणः करः॥ २१.१९॥

dampatyoryuvayoreṣa lopo yannāsti śailaje ।

vāmaṁ pārśvaṁ vibhoḥ śetuṁ dātuṁ te dakṣiṇaḥ karaḥ ॥ 21.19॥

Oh Shailaja! Daughter of the mountain, with respect to you two, the couple in a single body, there is no lacuna, though you don't have the right hand and the Lord has no left, because, your left hand is enough to fulfill the wishes of the people; Lord's right hand is self-supporting, supports *Shakti*, the origin of the world. ॥ 21.19॥

लोके स्त्री स्तनयुग्मेन पुष्णात्येकं सुतं न वा।

स्तनेनैकेन शर्वाणि पुष्णासि त्वं जगत्त्रयम्॥ २१.२०॥

loke strī stanayugmena puṣṇātyekaṁ sutaṁ na vā ।

stanenaikena śarvāṇi puṣṇāsi tvaṁ jagattrayam ॥ 21.20॥

In the normal course, it is doubtful if a woman with two breasts is able to feed one child. However you, for sure, with a single breast, are capable of feeding the three worlds. ॥ 21.20॥

खिद्यन्ति योषितः कुक्षौ वहन्त्योऽर्भकमेककम्।

अर्धकुक्षौ दधासि त्वं त्रिलोकीमम्ब लीलया॥ २१.२१॥

khidyanti yoṣitaḥ kukṣau vahantyo'rbhakamekakam ।

ardhakukṣau dadhāsi tvaṁ trilokīmamba līlayā ॥ 21.21॥

Normally women find it difficult to bear one child in their womb. They suffer a lot. However you are able to hold the three words in half the stomach. ॥ 21.21॥

अनुरूपा शिवस्य त्वमनुरूपः शिवस्तव।

अलङ्कारोऽनुरूपो वामकलङ्कोऽर्भकः शशी॥ २१.२२॥

anurūpā śivasya tvamanurūpaḥ śivastava ।

alaṅkāro'nurūpo vāmakalaṅko'rbhakaḥ śaśī ॥ 21.22॥

You are worthy of the Lord, and the Lord Shiva is the right match for you. Even your ornament, the young moon, free from the faults of the regular moon, is worthy of you two! ॥ 21.22॥

तवैव तव देहांशो हरस्यैव हरस्य यः।

प्राणास्तु जगतां धात्रि हरस्य त्वं हरस्तव॥ २१.२३॥

tavaiva tava dehāṁśo harasyaiva harasya yaḥ ।

prāṇāstu jagatāṁ dhātri harasya tvaṁ harastava ॥ 21.23॥

Oh Mother of the universe! Though locked up in a single body, with the Lord, you have complete control over your portion and Hara on his portion. (Despite this division), you are the life-breath of the Lord and he is your life-breath! ॥ 21.23॥

You two are bodily divided, but vitally connected. ॥ 21.23॥

अविभक्तं भवानि स्वं भवस्य तव चोभयोः।

सकृत्सकरुणं चेतः सङ्कल्पयतु नश्शिवम्॥ २१.२४॥

avibhaktaṁ bhavāni svaṁ bhavasya tava cobhayoḥ ।

sakṛtsakaruṇaṁ cetaḥ saṅkalpayatu naśśivam ॥ 21.24॥

Oh Bhavani! May the undivided compassionate mind of you two think of the highest good for the devotees. ॥ 21.24॥

भवस्य भागमुत्सृज्य भवानी भागमात्मनः।

भजत्वनुष्टुभामासां सृष्टानां नारसिंहिना॥ २१.२५॥ ५२५

bhavasya bhāgamutsṛjya bhavānī bhāgamātmanaḥ ।

bhajatvanuṣṭubhāmāsāṁ sṛṣṭānāṁ nārasiṁhinā ॥ 21.25॥ 525

May Devi be pleased to receive the portion specified in these verses set to *anushtubh* meter, composed by the son of Narasimha, setting aside the portion meant for the lord. ॥ 21.25॥

द्वाविंशः स्तबकः - dvāviṁśaḥ stabakaḥ - 22nd Stabaka

हरकुटुम्बकम् - harakuṭumbakam - Shiva and his supernatural family

वियोगिनीवृत्तम् - viyoginīvṛttam - viyogini meter

अखिलस्य विकासकारणं व्यसनिज्ञानिजनावनेषु नः।

वितनोतु विशेषतः शिवं शिवराजीवदृशो दरस्मितम्॥ २२.१॥

akhilasya vikāsakāraṇaṁ vyasanijñānijanāvaneṣu naḥ ।

vitanotu viśeṣataḥ śivaṁ śivarājīvadṛśo darasmitam ॥ 22.1॥

Like the previous stabakas, the present one also begins with praise to Devi. May the gentle smile of the supreme Goddess, consort of Lord Shiva, bless us with special favor; the smile, which is the cause of the unfoldment of this universe, and which always is intent on protecting the good and the learned. ॥ 22.1॥

It is in the nature of the universe to go to a static state; the bright smile of the Devi causes the same to wake up from the slumber and propels it to move towards progress. ॥ 22.1॥

विकले सकले सुरव्रजे व्रजति श्यामलिमानमच्युते।

जगतस्सदयो हलाहलं चुलुकीकृत्य भयं नुनोद यः॥ २२.२॥

vikale sakale suravraje vrajati śyāmalimānamacyute ।

jagatassadayo halāhalaṁ culukīkṛtya bhayaṁ nunoda yaḥ ॥ 22.2॥

As the terrified group of gods was running haphazardly here and there; even as the great Lord Vishnu had become pale, it is the compassionate Lord Hara who drank the *halahala*, the deadly poison, confining it to his neck region and removed the fear of the world. ॥ 22.2॥

निगमैस्तुरगी भुवा रथी विधिना सारथिमान् बिभेद यः।

कनकाद्रिवरेण कार्मुकी कमलाक्षेण शरी पुरत्रयम्॥ २२.३॥

nigamaisturagī bhuvā rathī vidhinā sārathimān bibheda yaḥ ।

kanakādrivareṇa kārmukī kamalākṣeṇa śarī puratrayam ॥ 22.3॥

With Vedas for his horses, Earth for his chariot, Lord Brahma for his charioteer Mount Meru for his bow, Lord Vishnu for his arrow, the great warrior, Lord Shiva, vanquished *Tripura*. ॥ 22.3॥

अजितस्य च गाढमत्सरैः कमलाकान्तपुरस्सरैस्सुरैः।

पदजायुधधारया रयाद्वधमाधत्त जलन्धरस्य यः॥ २२.४॥

ajitasya ca gāḍhamatsaraiḥ kamalākāntapurassaraissuraiḥ ।

padajāyudhadhārayā rayādvadhamādhatta jalandharasya yaḥ ॥ 22.4॥

Along with the host of gods lead by leaders such as Vishnu, who were deeply jealous of the *asuras*, Lord Shiva destroyed the powerful *asura, Jalandhara,* using nails of his toes as sharp weapons. ॥ 22.4॥

The story of *Jalandhara* is found in the *Lingapurana*. He was called *Jalandhara* as he was born in waters-*jala*. He had become almost invincible by his *tapas* and had obtained boons by Brahma. ॥ 22.4॥

कमलासनकञ्जलोचनौ छललिङ्गस्य शिरोङ्घ्रि वीक्षितुम्।

बत हंसवराहभूमिकौ यतमानावपि यस्य न प्रभू॥ २२.५॥

kamalāsanakañjalocanau chalaliṅgasya śiroṅghri vīkṣitum ।

bata haṁsavarāhabhūmikau yatamānāvapi yasya na prabhū ॥ 22.5॥

Lord Brahma and Lord Vishnu tried their best to find out the head and foot of Lord Iswara in the *linga* form by putting on the form of swan and boar respectively (swan searching from the top and the boar digging below); but did not succeed in their mission. ॥ 22.5॥

Lord Ishwara is *anadi* and *ananta.* Even the creator and sustainer could not know the mystery of the Lord's existence. This story is also found in the *Lingapurana.* ॥ 22.5॥

नयनं निटलान्तरस्थितं विघटय्येषदिवान्वितो रुषा।

भुवनत्रयनिर्जयोन्नतं मदनं गाढमदं ददाह यः॥ २२.६॥

nayanaṁ niṭalāntarasthitaṁ vighaṭayyeṣadivānvito ruṣā ।

bhuvanatrayanirjayonnataṁ madanaṁ gāḍhamadaṁ dadāha yaḥ ॥ 22.6॥

It is the Great God Iswara who burnt down cupid by opening his third eye (in the forehead) which was only a little red with indignation.

Cupid or *Kama* had become extremely haughty due to the fact that he had subdued the three worlds. ॥ 22.6॥

सकले धवलः कलेबरे हरिनीलोपलमञ्जुलः क्वचित्।

अमृतांशुरिवादधाति यः परमामक्षिमुदं प्रपश्यताम्॥ २२.७॥

sakale dhavalaḥ kalebare harinīlopalamañjulaḥ kvacit ।

amṛtāṁśurivādadhāti yaḥ paramāmakṣimudaṁ prapaśyatām ॥ 22.7॥

With a fair and bright complexion mixed with the color of the blue diamonds in some places (like the neck), he presents a delightful sight to the on lookers like that of the nectar-rayed moon. ॥ 22.7॥

अवतंसतुषारदीधितिद्युतिभिर्यस्य यशोभरैरपि।

सममच्छतरीकृतो दिशामवकाशस्सुतरां प्रकाशते॥ २२.८॥

avataṁsatuṣāradīdhitidyutibhiryasya yaśobharairapi ।

samamacchatarīkṛto diśāmavakāśassutarāṁ prakāśate ॥ 22.8॥

Just as it is with the white rays of the moon, his crest-ornaments and his fame as well, the space in between the directions appear bright indeed. ॥ 22.8॥

Fame is always conceived as bright white in color in poetic imagination. ॥ 22.8॥

गगनानलजीवनानिलक्षितिसोमारुणसोमयाजिभिः।

महतो बत यस्य मूर्तिभिर्भुवनं क्रान्तमिदं समन्ततः॥ २२.९॥

gaganānalajīvanānilakṣitisomāruṇasomayājibhiḥ ।

mahato bata yasya mūrtibhirbhuvanaṁ krāntamidaṁ samantataḥ ॥ 22.9॥

How wonderful it is! That this whole world is occupied by the eight forms of the Lord viz., space *(akasa)*, fire *(anala),* water(*Jivana)*, air *(anila),* earth *(kshiti),* moon, sun and the *yajamana(atma-self).* ॥ 22.9॥

सह तेन धवेन राजते वसुधाधारिणि काऽपि राजते।

वनिता भवतापनाशिनी चरणप्रेष्यनिवेदिताशिनी॥ २२.१०॥

saha tena dhavena rājate vasudhādhāriṇi kā'pi rājate ।

vanitā bhavatāpanāśinī caraṇapreṣyaniveditāśinī ॥ 22.10॥

With such a husband lives a special woman on the silver mountain *Kailasa,* who removes for sure the heat of mundane existence and who accepts with affection the offerings made by the servant serving at her feet. May she be victorious! ॥ 22.10॥

वनितापुरुषौ पुरातनौ विमले व्योमनि देवदम्पती।

भुवनत्रितयस्य तौ विभू रजताद्राविह सिद्धदम्पती॥ २२.११॥

vanitāpuruṣau purātanau vimale vyomani devadampatī ।

bhuvanatritayasya tau vibhū rajatādrāviha siddhadampatī ॥ 22.11॥

These two, man and woman of the *Kailasa* mount are the renowned ancient, divine *siddha* couple, dwelling always in the spiritual space, *chinmayakasa, w*ho are the true masters of the three worlds. ॥ 22.11॥

गजचर्मधरः कपालभृद् गृहनाथो गृहिणी तु कालिका।

रुधिराविलमुण्डमालिनी कथितौ तौ बत पण्डितैः शिवौ॥ २२.१२॥

gajacarmadharaḥ kapālabhṛd gṛhanātho gṛhiṇī tu kālikā ।

rudhirāvilamuṇḍamālinī kathitau tau bata paṇḍitaiḥ śivau ॥ 22.12॥

Clad in elephant skin, he wears a skull; such is the lord of the house; dark, she wears a garland of bloody sundered heads; such is the mistress of the house. Still the wise men speak of them as auspicious. Wonder of wonders! ॥ 22.12॥

Both are frightening in their form and yet they are hymned as auspicious. Obviously, though inauspicious in appearance, they are ever auspicious in their nature. (See.p.13. Adoration of the Divine Mother**, MP Pandit).** ॥ 22.12॥

स किमिन्दुकलाशिरोमणिः किमुताश्लीलकपालभूषणः।

किमुमे भवती कपालिनी किमु विभ्राजितरत्नमालिनी॥ २२.१३॥

sa kimindukalāśiromaṇiḥ kimutāślīlakapālabhūṣaṇaḥ ।

kimume bhavatī kapālinī kimu vibhrājitaratnamālinī ॥ 22.13॥

Is Shiva moon-crested? Or is he wearing a skull? Oh Uma, are you also wearing skulls around your neck or beautified with a gem-studded necklace? ॥ 22.13॥

रमसेऽम्ब कपालमालिनी क्वचिदीशेन कपालमालिना।

अतुलप्रभनिष्कमालिना क्वचिदत्युत्तमरत्नमालिनी॥ २२.१४॥

ramase'mba kapālamālinī kvacidīśena kapālamālinā ।

atulaprabhaniṣkamālinā kvacidatyuttamaratnamālinī ॥ 22.14॥

Oh, Mother! You give perfect company to Lord Iswara! When he is wearing skulls, you also wear skulls. When he is decked with beautiful golden-ornaments and appears pleasing, you enjoy his company by putting on gem-studded brilliant jewels on your person. ॥ 22.14॥

युवयोर्मरुतस्तनूभुवो बलवन्तो भुवनप्रकम्पनाः।

शशिदीधितिहारि यद्यशो निगमे पावनमम्ब गीयते॥ २२.१५॥

yuvayormarutastanūbhuvo balavanto bhuvanaprakampanāḥ ।

śaśidīdhitihāri yadyaśo nigame pāvanamamba gīyate ॥ 22.15॥

Mother, your children are the maruts, strong, world-shaking whose spotless glory exceeding the luster of the moon is hymned in the *Veda*. (See.p.66. Adoration of the Divine Mother, MP Pandit). ॥ 22.15॥

गुरुमुत्तममभ्रचारिणामसमब्रह्मनिधाननायकम्।

तव देवि शिवे तनूभुवां मरुतामन्यतमं प्रचक्षते॥ २२.१६॥

gurumuttamamabhracāriṇāmasamabrahmanidhānanāyakam ।

tava devi śive tanūbhuvāṁ marutāmanyatamaṁ pracakṣate ॥ 22.16॥

Goddess, spouse of Shiva! They speak of the teacher of the gods, the sole presiding deity of the Veda as one of the maruts, thy sons. (See.p.17. Adoration of the Divine Mother, **MP Pandit).** ॥ 22.16॥

द्विरदं वदने महामदं सितदन्तच्छविधौतदिक्तटम्।

इतरत्र मुखान्नराकृतिं विदुरस्यैव विवर्तमद्भुतम्॥ २२.१७॥

dviradaṁ vadane mahāmadaṁ sitadantacchavidhautadiktaṭam ।

itaratra mukhānnarākṛtiṁ vidurasyaiva vivartamadbhutam ॥ 22.17॥

Elephant -faced, of profuse ichor, flooding the quarters with the white radiances of his tusk, human in form otherwise than in face, this they know to be a wonderful transformation of the very same *Brahmanaspati.* ॥ 22.17॥

Ganapati too is the son of the Divine Mother. Ganapati is the lord of the hosts, the Seer-Poet of seer-poets; his very mouth is the *Pranava,* the creative Sound. He is none other than *Brahmanaspati,* the Master of the Word, and leader of the soul-forces. Only the form has changed. (See.p.18. Adoration of the Divine Mother, **MP Pandit).** ॥ 22.17॥

अखिलामरनिर्जयोन्नतः प्रथने तारकदानवो बली।

हृतवीर्यमदो बभूव यद्घनशक्त्यायुधतेजसाऽञ्जसा॥ २२.१८॥

akhilāmaranirjayonnataḥ prathane tārakadānavo balī ।

hṛtavīryamado babhūva yadghanaśaktyāyudhatejasā'ñjasā ॥ 22.18॥

By the prowess of whose solid Power Weapon the Titan *Taraka,* strong, high of fame by conquest over all the Gods, was deprived of his

insolence of velour in a trice. (See.p.80. Adoration of the Divine Mother, MP Pandit). ॥ 22.18॥

अमले हृदि निर्मलाशनाच्छिथिले ग्रन्थिचये नराय यः।

परिपक्वधिये प्रदर्शयेत् तमसः पारमपारवैभवः॥ २२.१९॥

amale hṛdi nirmalāśanācchithile granthicaye narāya yaḥ ।

paripakvadhiye pradarśayet tamasaḥ pāramapāravaibhavaḥ ॥ 22.19॥

He, with unlimited glory, and who shows beyond the shore of darkness to him of ripened mind, and in whom the cluster of knots is loosened in the heart pure by clean food. (See.p.81. Adoration of the Divine Mother, MP Pandit). ॥ 22.19॥

द्रविडेषु शिशुत्वमेत्य यो गिरिशश्लोकविशेषगायिनीम्।

अमृतद्रवसारहारिणीं निगमाभां निबबन्ध संस्तुतिम्॥ २२.२०॥

draviḍeṣu śiśutvametya yo giriśaślokaviśeṣagāyinīm ।

amṛtadravasārahāriṇīṁ nigamābhāṁ nibabandha saṁstutim ॥ 22.20॥

He who as infant in the Dravida country composed the Veda-like, nectar-excelling, eulogy of Shiva celebrating his wide fame. ॥ 22.20॥

The same Skanda was born in the Dravida country as Sambandhamurti who at a very young age was inspired to compose the *devaram* in Tamil in praise of the Glory of Shiva. This composition is called

the Veda in Tamil. (See.p.82. Adoration of the Divine Mother, **MP Pandit).** ॥ 22.20॥

भुवि भट्टकुमारिलाख्यया भवमेत्याध्वररक्षणाय यः।

वरजैमिनिभाषिताशयं बहुलाभिः खलु युक्तिभिर्दधौ॥ २२.२१॥

bhuvi bhaṭṭakumārilākhyayā bhavametyādhvararakṣaṇāya yaḥ ।

varajaiminibhāṣitāśayaṁ bahulābhiḥ khalu yuktibhirdadhau ॥ 22.21॥

Who took birth on earth, by name *Bhatta Kumarila*, promoted with several arguments the import of the speech of worthy Jaimini for the guarding of the sacrifice. ॥ 22.21॥

From Skanda it was that Bhatta Kumarila took birth and wrote the monumental works, *Tantra-varika*, *sloka-vartika* and *Tuptika,* supporting and fortifying the *Dharma-mimamsa sastras* of the great sage Jaimini, in order to safeguard the institution of *sacrifice* in the Religion of the Vedas. (See.p.83. Adoration of the Divine Mother, **MP Pandit).** ॥ 22.21॥

अधुना विधुनोति यस्तमो विबुधप्रेक्षितमार्गरोधकम्।

रमणाख्यमहर्षिवेषभृत्श्रितशोणाचलचारुकन्दरः॥ २२.२२॥

adhunā vidhunoti yastamo vibudhaprekṣitamārgarodhakam ।

ramaṇākhyamaharṣiveṣabhṛtśritaśoṇācalacārukandaraḥ ॥ 22.22॥

Who today, under the guise of the *maharshi* by name Ramana resorting to the charming cave of Arunachala, dispels the darkness that obstructs the path seen of the wise. ॥ 22.22॥

Not merely in olden times, but even today God Skanda manifests on earth. He it is who dwells in the cave of the Hill Arunachala, is known by the appellation of Ramana and by his very presence and effulgence scatters the Darkness of Ignorance which obstructs the Path of Light versioned by the Wise. (See.p.84. Adoration of the Divine Mother**, MP Pandit).** ॥ 22.22॥

स गुहोऽतिमहो महामहास्त्रिदशानां प्रथितश्चमूपतिः।

जगतामधिराज्ञि कोऽपि ते सुतरां प्रीतिपदं कुमारकः॥ २२.२३॥

sa guho'timaho mahāmahāsridaśānāṁ prathitaścamūpatiḥ ।

jagatāmadhirājñi ko'pi te sutarāṁ prītipadaṁ kumārakaḥ ॥ 22.23॥

Empress of the world! That Guha (deep hollow) of great exuberance, of vast radiances, famed commander of the army of Gods, is some infant, great object of thy love. (See.p.85. Adoration of the Divine Mother**, MP Pandit).** ॥ 22.23॥

जयति त्रिपुरारिभामिनी गणपत्यादिमरुत्प्रसूरुमा।

तमसूत सुरारिधूतये त्रिदशानामपि या चमूपतिम्॥ २२.२४॥

jayati tripurāribhāminī gaṇapatyādimarutprasūrumā ।

tamasūta surāridhūtaye tridaśānāmapi yā camūpatim ॥ 22.24॥

Spouse of Tripurari reigns, the mother of Ganapati and *maruts* and others, who also gave birth to that mighty commander of the army of gods, in order to subdue the *asuras*, the enemy of gods. ॥ 22.24॥

स्वकुटुम्बकथाभिधायिनीर्गणनाथस्य वियोगिनीरिमाः।

अवधारयतु प्रसन्नया नगनाथप्रियनन्दिनी धिया॥ २२.२५॥ ५५०

svakuṭumbakathābhidhāyinīrgaṇanāthasya viyoginīrimāḥ ।

avadhārayatu prasannayā naganāthapriyanandinī dhiyā ॥ 22.25॥

550

May the beloved daughter of the Mountain be pleased to give a patient hearing to these verses composed by Ganapati, set to *viyogini* meter, (because) these verses portray the sacred stories connected with her family members! ॥ 22.25॥

The twenty second section is a special one for more than one reason. In this section the family members of the divine Mother and their divine powers are vividly portrayed. Lord Iswara, Ganapati, Skanda, maruts, Brahmanaspati are described with their Vedic and puranic significance. ॥ 22.25॥

Secondly, the different *avataras,* incarnations of Lord Skanda, the young god, the most favorite son of the Divine Mother, are given, tracing the line down to the present times. ॥ 22.25॥

Skanda
|
Sanatkumara
|
Jnanasambandha Murthy (Tamil Veda)

|

Kumaraila Bhatta- the author of Tantravartika.

|

Sri Ramana

- The sage of Arunachala.

त्रयोविंशः स्तबकः - trayoviṁśaḥ stabakaḥ - 23rd Stabaka

प्रकीर्णकम् - prakīrṇakam - Multifarous prayers with Secrets of Gayatri

नरमनोरमावृत्तम् - naramanoramāvṛttam - naramanorama meter

अस्मिन् स्तबके तत्सवितुरिति गायत्रीमन्त्रस्य चतुर्विंशतिवर्णाः क्रमशः पद्यानां

तृतीयपादस्य चतुर्थवर्णे दृश्यन्ते ।

(asmin stabake tatsavituriti gāyatrīmantrasya

caturviṁśativarṇāḥ kramaśaḥ padyānāṁ

tṛtīyapādasya caturthavarṇe dṛśyante) ।

23rd and 24th sections do not deal with any particular topic. Instead they deal with a variety of subjects. However, the 23rd section has one thing in common and that is, all the 24 verses are set with the 24 letters of Gayatri mantra. The first one starts with tat and the 24th verse has yat, the last letter.

किरदिवामृतं किरणमालया।

जयति तत्सितं शिववधूस्मितम्॥ २३.१॥

kiradivāmṛtaṁ kiraṇamālayā ।

jayati tatsitaṁ śivavadhūsmitam ॥ 23.1॥

As usual the first verse hymns the smile of the Devi.

The bright smile of the spouse of Shiva reigns; the smile which appears to exude nectar by its garland of rays. ॥ 23.1॥

तव पदं परे मम गुहान्तरे।

स्फुरतु सर्वदा विकसितं मुदा॥ २३.२॥

tava padaṁ pare mama guhāntare ।

sphuratu sarvadā vikasitaṁ mudā ॥ 23.2॥

Oh the Supreme! Let your foot, firmly placed in the cave of my heart, delight me always. ॥ 23.2॥

पदमधोऽम्बुजान्न किल भिद्यते।

मदनविद्विषः सदनराज्ञि ते॥ २३.३॥

padamadho'mbujānna kila bhidyate ।

madanavidviṣaḥ sadanarājñi te ॥ 23.3॥

Oh celebrated wife of the enemy of the cupid! Your foot, another lotus is no different from my heart, which may be called a lotus below in comparison with the top one, *sahasrara.* ॥ 23.3॥

विभुतयोररीकृतबह्वुद्भवौ।

विदधतुर्जगत्त्रयमिदं शिवौ॥ २३.४॥

vibhutayorarīkṛtabahūdbhavau ।

vidadhaturjagattrayamidaṁ śivau ॥ 23.4॥

Due to the fact that this couple is all-pervading and also because the two have accepted varied existence, they have created the three worlds, *bhuh, bhuvah* and *suvah*. ॥ 23.4॥

तव तु खेलने नलिनजाण्डकम्।

गिरिशवल्लभे भवति कन्दुकम्॥ २३.५॥

tava tu khelane nalinajāṇḍakam ।

giriśavallabhe bhavati kandukam ॥ 23.5॥

Oh the spouse of Lord of the Mountains! This entire *brahmanda* becomes a little ball in the act of your sport. ॥ 23.5॥

सकलमस्त्युमे सदभयङ्करे।

तव करे परे किमपि नो नरे॥ २३.६॥

sakalamastyume sadabhayaṅkare ।

tava kare pare kimapi no nare ॥ 23.6॥

Uma, protector of the good, everything is under your control (excellent hand); man has no power to control anything. ॥ 23.6॥

किमिव वर्ण्यतां कशशिकुण्डला।

उडुमणिस्रजाप्रविलसद्गला॥ २३.७॥

kimiva varṇyatāṁ kaśaśikuṇḍalā ।

uḍumaṇisrajāpravilasadgalā ॥ 23.7॥

Oh divine lady with sun and moon as your ear-rings! How can I describe you in whose neck a necklace of stars is dangling? ॥ 23.7॥

Her brilliance is immeasurable because all the brilliant objects in the world are her ornaments which beautify her person. ॥ 23.7॥

भण निरन्तरं बहुगुणामुमाम्।

गतभयं विधेह्यमलवाणि माम्॥ २३.८॥

bhaṇa nirantaraṁ bahuguṇāmumām ।

gatabhayaṁ vidhehyamalavāṇi mām ॥ 23.8॥

Oh my pure speech! Keep repeating the name Uma always, which is full of so many virtues; by doing so you can give me *abhaya,* freedom, from all sorts of danger. ॥ 23.8॥

अव जहीहि वा ननु भजाम्यहम्।

भुवनभर्त्रि ते चरणमन्वहम्॥ २३.९॥

ava jahīhi vā nanu bhajāmyaham ।

bhuvanabhartri te caraṇamanvaham ॥ 23.9॥

Oh the protector of the world, you are free to protect or destroy me; I am not going to be affected by your attitude. I shall, however, meditate on your feet all the time. ॥ 23.9॥

गणपतेः शिरःकमलचुम्बिनी।

भवतु गोपतिध्वजकुटुम्बिनी॥ २३.१०॥

gaṇapateḥ śiraḥkamalacumbinī ।

bhavatu gopatidhvajakuṭumbinī ॥ 23.10॥

May the spouse of Lord Ishwara, kiss the *sahasrara* of Ganapati, the poet. The *sahasrara* of the yogi-poet is full of nectar as it is mature due to the *yogi's tapasya*. ॥ 23.10॥

Devi being the Enjoyer of all, she can partake of the honey/nectar found in the *yogi's sahasrara* as well. ॥ 23.10॥

दहरमज्जनं विदधतं जनम्।

परमदेवते नयसि धाम ते॥ २३.११॥

daharamajjanaṁ vidadhataṁ janam ।

paramadevate nayasi dhāma te ॥ 23.11॥

Oh Supreme Deity! You lead such devotees to your highest abodes, who are submerged in the heart region, called *dahara*. ॥ 23.11॥

Devi! You are the ultimate to be reached and found in the *dahara-akasha.* ॥ 23.11॥

जननि विज्ञता भवतु धीमताम्।

अनुभवस्तु ते करुणया सताम्॥ २३.१२॥

janani vijñatā bhavatu dhīmatām ।

anubhavastu te karuṇayā satām ॥ 23.12॥

Oh, Mother! Men acquire scholarship by their learning, but true experience can only be achieved by your grace. ॥ 23.12॥

अचलया धिया हृदि गवेषणम्।

वृषहयप्रियानगरशोधनम्॥ २३.१३॥

acalayā dhiyā hṛdi gaveṣaṇam ।

vṛṣahayapriyānagaraśodhanam ॥ 23.13॥

The result of searching with a pure and steady mind is to find the abode of Uma, which is pure consciousness. ॥ 23.13॥

न विजहामि ते चरणनीरजम्।

अवनि धीमतामव न वा निजम्॥ २३.१४॥

na vijahāmi te caraṇanīrajam ।

avani dhīmatāmava na vā nijam ॥ 23.14॥

Oh Devi! The protector of the wise! I shall not let go your lotus-feet. Whether you bless me or not is not the criteria. ॥ 23.14॥

पदमुमेऽम्ब ते हृदि विचिन्वते।

पलितमस्तकाः परमदेवते॥ २३.१५॥

padamume'mba te hṛdi vicinvate ।

palitamastakāḥ paramadevate ॥ 23.15॥

Oh Mother Uma! The Supreme deity! Even the aged and ancient *sadhakas* meditate on you. ॥ 23.15॥

Attaining the supreme is not so easy. Hair on head turns grey and men gradually become old. ॥ 23.15॥

स्वयमनामये सकलधात्र्यसि।

निजमहिम्नि सा त्वमयि तिष्ठसि॥ २३.१६॥

svayamanāmaye sakaladhātryasi ।

nijamahimni sā tvamayi tiṣṭhasi ॥ 23.16॥

Always in perfect form, you are the one who bears everyone. You are well established in your elevated state of poise and flawlessness. ॥ 23.16॥

The *sadhaka* will not get perfect health till he reaches you. ॥ 23.16॥

स्थितिमसादयँस्तव पदाम्बुजे।

विधिमधिक्षिपत्यलसनीरजे॥ २३.१७॥

sthitimasādayam□stavastava padāmbuje ।

vidhimadhikṣipatyalasanīraje ॥ 23.17॥

Oh the unborn! Failing to find a firm place at your feet, the ignorant blames fate in vain. ॥ 23.17॥

स्यतु मदापदं शिववधूपदम्।

यदृषयो विधुस्त्रिभुवनास्पदम्॥ २३.१८॥

syatu madāpadaṁ śivavadhūpadam ।

yadṛṣayo vidhustribhuvanāspadam ॥ 23.18॥

May the feet of Parvati put an end to my suffering; the feet which even the ancient seers have pronounced as the sole refuge of the three worlds. ॥ 23.18॥

गुणगणं गृणँस्तव शिवे शिवम्।

गतभयोऽभवं मदमितो नवम्॥ २३.१९॥

guṇagaṇaṁ gṛṇaṁstava śive śivam ।

gatabhayo'bhavaṁ madamito navam ॥ 23.19॥

Oh the spouse of Lord Shiva! By extolling your most auspicious virtues, I have become fearless and happier. ॥ 23.19॥

तवकृपावशात् तदिदमव्यये।

जननि नः प्लुतिस्तव यदङ्घ्रये॥ २३.२०॥

tavakṛpāvaśāt tadidamavyaye ।

janani naḥ plutistava yadaṅghraye ॥ 23.20॥

Oh Mother Imperishable! The fact that my mind has jumped towards your feet is the happiest turn of my life, which is again due to the compassion you have bestowed upon me. ॥ 23.20॥

नयनदृश्ययोरयि यदन्तरम्।

तदमरस्तुते तव वपुः परम्॥ २३.२१॥

nayanadṛśyayorayi yadantaram ।

tadamarastute tava vapuḥ param ॥ 23.21॥

O Supreme Goddess! Extolled by the gods, the space between the eye and the sight is occupied by your form. ॥ 23.21॥

Drug-drushyantara is *chidakasa*, conscious space. ॥ 23.21॥

अहमिति स्मृतिः क्व नु विभासते।

इति विचोदयन् महति लीयते॥ २३.२२॥

ahamiti smṛtiḥ kva nu vibhāsate ।

iti vicodayan mahati līyate ॥ 23.22॥

अमृतसंज्ञके सुखचिदात्मके।

मतिमदर्थिते जननि धाम्नि ते॥ २३.२३॥

amṛtasaṁjñake sukhacidātmake ।

matimadarthite janani dhāmni te ॥ 23.23॥

Mother, as we probe the cause of 'I', it leads to your great abode called 'nectar' which is full of happiness. ॥ 23.22-23॥

अयि मुदास्पदं स्पृशति ते पदम्।

श्वसितयात्रया सततदृष्टया॥ २३.२४॥

ayi mudāspadaṁ spṛśati te padam ।

śvasitayātrayā satatadṛṣṭayā ॥ 23.24॥

If the *sadhaka* keeps observing constantly the process of inhaling and exhaling (of the life-breath), he is bound to reach your (abode) feet. ॥ 23.24॥

दधतु सत्कवेर्गणपतेरिमाः।

नगभुवो मुदं नरमनोरमाः॥ २३.२५॥ ५७५

dadhatu satkavergaṇapaterimāḥ ।

nagabhuvo mudaṁ naramanoramāḥ ॥ 23.25॥ 575

Pray, these verses of Ganapati set to *naramanohara* meter please the daughter of the mountain. ॥ 23.25॥

चतुर्विंशः स्तबकः - caturviṁśaḥ stabakaḥ - 24th Stabaka

प्रकीर्णकम् - prakīrṇakam - Diverse prayers

सुप्रतिष्ठावृत्तम् - supratiṣṭhāvṛttam - supratishtha meter

चन्द्रिकासितं चण्डिकास्मितम्।

भूतले सतां भातु भूतये॥ २४.१॥

candrikāsitaṁ caṇḍikāsmitam ।

bhūtale satāṁ bhātu bhūtaye ॥ 24.1॥

The first verse as usual, hymns the smile.

May the smile of C*handika* Devi, cool and bright like the moon-light, bestow prosperity on the noble minded on this earth. ॥ 24.1॥

भालचक्षुषश्चक्षुषां धनम्।

किञ्चिदस्तु मे शस्तवर्धनम्॥ २४.२॥

bhālacakṣuṣaścakṣuṣāṁ dhanam ।

kiñcidastu me śastavardhanam ॥ 24.2॥

May the treasure, viz. Devi, that pleases the three eyes of Lord Shiva, cause my well-being. ॥ 24.2॥

साधुसन्ततिक्षेमकारिणी।

घोरदानवानीकदारिणी॥ २४.३॥

sādhusantatikṣemakāriṇī ।

ghoradānavānīkadāriṇī ॥ 24.3॥

Uma secures the well-being of the good and rents apart the army of the evil *danavas*. ॥ 24.3॥

योगयुक्तसच्चित्तचारिणी।

पादसेवकप्राज्ञतारिणी॥ २४.४॥

yogayuktasaccittacāriṇī ।

pādasevakaprājñatāriṇī ॥ 24.4॥

She moves happily in the minds of the yogis; elevates the devotees who serve at her feet. ॥ 24.4॥

पुष्पबाणजिन्नेत्रहारिणी।

पातु मां जगच्चक्रधारिणी॥ २४.५॥

puṣpabāṇajinnetrahāriṇī ।

pātu māṁ jagaccakradhāriṇī ॥ 24.5॥

May She protect me who holds the key to turn the massive wheel viz., universe and who pleases the eyes of the slayer of the cupid. ॥ 24.5॥

द्वादशान्तभूजातशारिका।

सर्ववाङ्मयस्यैककारिका॥ २४.६॥

dvādaśāntabhūjātaśārikā ।

sarvavāṅmayasyaikakārikā ॥ 24.6॥

She is the beautiful bird *Sarika,* perched on the tree called *dvadashanta* beyond the *sahasrara,* and she is indeed the essence of all literature. ॥ 24.6॥

The *tantras* speak of a tree viz. *dvadashanta* which is supposed to be above the *sahasrara*; Devi sports perched on that tree. A *Karika* is a verse with fewer syllables capable of giving enormous meaning. ॥ 24.6॥

पुण्यकर्मसु स्वच्छमस्तका।

योगशालिषु छिन्नमस्तका॥ २४.७॥

puṇyakarmasu svacchamastakā ।

yogaśāliṣu chinnamastakā ॥ 24.7॥

The meritorious are pure in their head (as Devi lives there); among the *yogis* she is C*hinnamastaka*. ॥ 24.7॥

The knot on top of the head opens up making way for the free movement of the Devi among the *yogis.* In the context of explaining prachandachandi the principle of *Chinnamastaka* is elaborated. ॥ 24.7॥

आत्मनि स्थितेः सम्प्रदायिका।

सर्वजन्मिनां सम्प्रवर्तिका॥ २४.८॥

ātmani sthiteḥ sampradāyikā ।

sarvajanmināṁ sampravartikā ॥ 24.8॥

You guide all the beings through their lives, you liberate those who are spiritually oriented. ॥ 24.8॥

मां पुनातु सत्पूज्यपादुका।

भाललोचनप्राणनायिका॥ २४.९॥

māṁ punātu satpūjyapādukā ।

bhālalocanaprāṇanāyikā ॥ 24.9॥

May the beloved queen of Lord Iswara, liberate me as well, whose feet are worshipped by the good. ॥ 24.9॥

दानतो यशः पौरुषाद्रमा।

सम्पदो मदः शीलतः क्षमा॥ २४.१०॥

dānato yaśaḥ pauruṣādramā ।

sampado madaḥ śīlataḥ kṣamā ॥ 24.10॥

By charity fame is obtained, by adventure wealth, by wealth arrogance, by character (good conduct) patience. ॥ 24.10॥

सत्यतो जगत्यत्र गौरवम्।

यज्ञतो दिवि स्थानमुज्ज्वलम्॥ २४.११॥

satyato jagatyatra gauravam ।

yajñato divi sthānamujjvalam ॥ 24.11॥

By honesty one gets respect in this world.
By performing *yagna*, seat in the heaven is guaranteed. ॥ 24.11॥

संयमादघव्रातवीतता।

योगतो महासिद्धिशालिता॥ २४.१२॥

saṁyamādaghavrātavītatā ।

yogato mahāsiddhiśālitā ॥ 24.12॥

By self-control (abstaining from vices) accumulated sins are removed; by *yoga* one obtains great heights of achievement. ॥ 24.12॥

शर्वनारि ते पादसेवया।

सर्वसत्फलावाप्तिरग्र्यया॥ २४.१३॥

śarvanāri te pādasevayā ।

sarvasatphalāvāptiragryayā ॥ 24.13॥

Oh Parvati, the spouse of *sharva,* by worshipping at your feet, every meritorious fruit is obtained. ॥ 24.13॥

नोद्यमेन या सिद्धिरुत्तमा।

विश्वनायिकावीक्षितेन सा॥ २४.१४॥

nodyamena yā siddhiruttamā ।

viśvanāyikāvīkṣitena sā ॥ 24.14॥

All those worthy benefits one cannot achieve by great efforts are obtained by a favorable sight of the leader of the universe.

सम्पदां रमा भारती गिराम्।

त्वं शिवे प्रभुः प्राणसंविदाम्॥ २४.१५॥

sampadāṁ ramā bhāratī girām ।

tvaṁ śive prabhuḥ prāṇasaṁvidām ॥ 24.15॥

Goddess Lakshmi is the owner of wealth; goddess Bharati, the owner of speech. Shive, you are the empress of all life and all vital activity. ॥ 24.15॥

चक्षुषा नभोलक्ष्यधारिणा।

सिद्ध्यतीव ते देवि धारणा॥ २४.१६॥

cakṣuṣā nabholakṣyadhāriṇā ।

siddhyatīva te devi dhāraṇā ॥ 24.16॥

By having the sky alone for one's object of sight, you can be attained; as there is no other object excepting you in this world nothing else is seen. ॥ 24.16॥

The *akshipurusha -vidya* is referred to in this verse. This is mentioned in the *Upanishads*. ॥ 24.16॥

आशिरो दधन्नाभितोऽनिलम्।

देवि विन्दति त्वन्मुनिर्बलम्॥ २४.१७॥

āśiro dadhannābhito'nilam ।

devi vindati tvanmunirbalam ॥ 24.17॥

Goddess, by holding the breath between the head and navel region, the seeker becomes powerful. ॥ 24.17॥

By *dhyana*, meditation, it is possible to attain the state of *samadhi*. This is suggested by using the word *muni* for the seeker. Here mere *pranayama* is not intended. ॥ 24.17॥

हृद्गृहान्तरे यद्विशोधनम्।

तत्सवित्रि ते स्यादुपासनम्॥ २४.१८॥

hṛdgṛhāntare yadviśodhanam ।

tatsavitri te syādupāsanam ॥ 24.18॥

Mother! Earnest search that takes place inside the cave of one's heart, is itself a form of your worship. ॥ 24.18॥

काऽप्यहम्मतिर्गोचरं विना।

लोकधात्रि ते रूपभावना॥ २४.१९॥

kā'pyahammatirgocaraṁ vinā ।

lokadhātri te rūpabhāvanā ॥ 24.19॥

Oh the sustainer of this Universe! An independent assertion of 'I' is the best proof of your presence. ॥ 24.19॥

In the normal course without an object there is no assertion of 'I' ness. Irrespective of the external object of the sense organ, if 'I' can exist that is the supreme. Pure consciousness - *shuddha asmitabuddhi*. This is known as the *Vaishvanara- vidya*, found in the C*handogya Upanishad*. ॥ 24.19॥

अस्यमण्डनं कोऽपि विद्यया।

खण्डनं परः प्राह ना यया॥ २४.२०॥

asyamaṇḍanaṁ ko'pi vidyayā ।

khaṇḍanaṁ paraḥ prāha nā yayā ॥ 24.20॥

Some learned scholar says that you are one indivisible consciousness. Another one says you are divisible consciousness. ॥ 24.20॥

मातरेतया जीयते त्वया।

एकया तनूभिन्नया धिया॥ २४.२१॥

mātaretayā jīyate tvayā ।

ekayā tanūbhinnayā dhiyā ॥ 24.21॥

Mother, you are the absolute one, who appears different in different bodies. ॥ 24.21॥

बाह्यदर्शने विश्वपङ्किला।

अन्यथा भवस्यम्ब केवला॥ २४.२२॥

bāhyadarśane viśvapaṅkilā ।

anyathā bhavasyamba kevalā ॥ 24.22॥

Mother! You appear to be caught in a quagmire (many and varied), from outside; otherwise you are only one. Pure and serene. ॥ 24.22॥

खण्डवन्नृणां भासि भोगिनाम्।

अस्यभिन्नचित् काऽपि योगिनाम्॥ २४.२३॥

khaṇḍavannṛṇāṁ bhāsi bhoginām ।

asyabhinnacit kā'pi yoginām ॥ 24.23॥

You appear as *khanda-* in parts to the *bhogis,* the pleasure-addicts; but for the *yogis* you are one *akhanda*. ॥ 24.23॥

बन्ध एष यद्भासि खण्डिता।

मोक्ष एष यद्भास्यखण्डिता॥ २४.२४॥

bandha eṣa yadbhāsi khaṇḍitā ।

mokṣa eṣa yadbhāsyakhaṇḍitā ॥ 24.24॥

Bondage for those who see you as *khandita* (in parts); Liberation for those who see you as *akhanda* (as one). ॥ 24.24॥

एतदीशितुः पत्नि हृन्मुदे।

सौप्रतिष्ठसद्गीतमस्तु ते॥ २४.२५॥ ६००

etadīśituḥ patni hṛnmude ।

saupratiṣṭhasadgītamastu te ॥ 24.25॥ 600

May these fine set of verses in *supratishtha* meter hymned by me please you, the spouse of the Lord. ॥ 24.25॥

॥ समाप्तं च षष्ठं शतकम् ॥

॥ samāptaṁ ca ṣaṣṭhaṁ śatakam ॥

॥ End of sixth Shataka ॥

॥ उमासहस्रम्॥ ॥ umāsahasram ॥

सप्तमं शतकम् - saptamaṁ śatakam - Seventh Shataka

पञ्चविंशः स्तबकः - pañcaviṁśaḥ stabakaḥ - 25th Stabaka

क्षेत्रमाला - kṣetramālā - Garland of spiritual places in India

इन्द्रवज्रावृत्तम् - indravajrāvṛttam - indravraja meter

In this stabaka the gods and goddesses established in the renowned locations all over the country are hymned. In the beginning, south Indian tirthakhsetras are taken up. The first goddess to be hymned is Kanyakumari, who is situated on the southern tip of the Indian subcontinent.

कन्याकुमारी सुतरां वदान्या

मान्या समस्तैः प्रकृतेरनन्या।

आक्षेपकं सागरबुद्बुदानां

हासं विधत्तां जगतः सुखाय॥ २५.१॥

kanyākumārī sutarāṁ vadānyā

mānyā samastaiḥ prakṛteranyā ।

ākṣepakaṁ sāgarabudbudānāṁ

hāsaṁ vidhattāṁ jagataḥ sukhāya ॥ 25.1॥

Kanyakumari is the most generous young goddess and she is worshipped by one and all. She is considered the *maya* or *prakruti* i.e.,

creative power of the Lord. May her bewitching smile that outshines the brightness of enormous foam of the ocean situated near by secure the well-being of the world. ॥ 25.1॥

Kanyakumari kshetra is considered not so ancient by Shri Kapali Sharstriar.

'*tatra arvachinatamam Kanyakumariti prathitam*....'

But this place was known to very early writers such as Kautilya, Shabaraswami and others. Most of the *puranas* and the *dharmashatras* also mention Kanyakumari. *Aahimavataha akumaribhyah chakravarti kshetram* says Kautilya in Arthashstra. Himalayas in the north and Kanyakumari in the south were considered the northern and southern tips of our country from a very long time. Sutra works such as Paithinasi, have marked the southern tip of *Jambudvipa* or Bharatavarsha as *Kumari*.(Bhararіya Samskruti. Dr. S.Srikantha Shastri). ॥ 25.1॥

रक्ष स्वचेतो मदमत्सरादेर्-

भिक्षस्व काले तनुरक्षणाय।

वीक्षस्व रामेशवधूपदाब्जं

मोक्षस्वलाभे यदि तेभिऽलाषः॥ २५.२॥

rakṣa svaceto madamatsarāder-

bhikṣasva kāle tanurakṣaṇāya ।

vīkṣasva rāmeśavadhūpadābjaṁ

mokṣasvalābhe yadi tebhi'lāṣaḥ ॥ 25.2॥

Oh Mind! If you are desirous of obtaining final beatitude, protect yourself from pride and prejudice; take to alms to sustain your body. Serve at the feet of the spouse of Ramesha viz., the goddess *Parvatavardhini*. ॥ 25.2॥

In this verse the Rameshwara Kshetra which is known for the Ramasetu built by Sri Rama, hero of the national epic Ramayana and the goddess *Parvatavardhini,* who is considered as the spouse of the Lord of Rameshwara Kshetra are hymned. ॥ 25.2॥

लोकस्व दूरीकृतभक्तशोकं

हालास्यनाथेक्षणपुण्यपाकम्।

भीतिः सखे चेद्भवतः पवित्रं

ज्योतिर्विशेषं जलचारिनेत्रम्॥ २५.३॥

lokasva dūrīkṛtabhaktaśokaṁ

hālāsyanāthekṣaṇapuṇyapākam ।

bhītiḥ sakhe cedbhavataḥ pavitraṁ

jyotirviśeṣaṁ jalacārinetram ॥ 25.3॥

Here, Goddess Meenakshi, along with Lord Sundareshwara, who is the presiding deity of Madhurai Kshetra, is praised.

Oh Friend! If you are jaded with the dull mundane existence fearing the evil effects of the same, have a look at the brilliant luster such as the most sanctifying deity Meenakshi, who also happens to be the fruit of the meritorious deeds of the eyes of Sundareshwara, her Lord; Meenakshi will remove the fear of evil. ॥ 25.3॥

यो लोकते तामखिलाण्डराज्ञी-

मज्ञानविध्वंसविधानविज्ञाम्।

अम्बां परां जीवनलिङ्गशक्तिं

भूयः स कायं न भवे लभेत॥ २५.४॥

yo lokate tāmakhilāṇḍarājñī-

majñānavidhvaṁsavidhānavijñām ।

ambāṁ parāṁ jīvanaliṅgaśaktiṁ

bhūyaḥ sa kāyaṁ na bhave labheta ॥ 25.4॥

In this verse deity *Akhilandanayaki* of *Jambukeshwara Kshetra* is praised.

He, who has a *darshan* of the Supreme Mother, who is the Empress of this *Brahmanda*, who has the expertise in removing the ignorance of her devotees, who is the power of Lord *Jambukeshwara,* the latter situated in waters in the form of the *linga*, will not be born into this mundane world again. ॥ 25.4॥

बिभ्रत्सहस्रं च मुखानि शक्तो

वक्तुं गुणान् कः कमलालयस्य।

जन्मापि यत्र प्रभवेज्जनानां

मुक्त्यै मुनीनामपि दुर्लभायै॥ २५.५॥

bibhratsahasraṁ ca mukhāni śakto

vaktuṁ guṇān kaḥ kamalālayasya ।

janmāpi yatra prabhavejjanānāṁ

muktyai munīnāmapi durlabhāyai ॥ 25.5॥

In this verse, the deity of *Tiruvarur* is hymned. Even a person with thousand tongues like *Adishesha,* will not be able to describe the virtues of the presiding deity of the *Kamalalaya kshetra*, because so benign is the Lord here, that an ordinary person born here will obtain supreme beatitude, not so easy to obtain even by *sages*. ॥ 25.5॥

In this Kshetra the Lord is *Tyagaraja*, along with his consort *Tripurasundaridevi*. This kshetra is *Mokshaprada* is the essence. ॥ 25.5॥

व्याघ्राङ्घ्रिवाताशनपूजितस्य

नाट्यस्थलीनायिकया शिवस्य।

नेत्राध्वभाजा शिवकामया वो

मित्राणि कामाः फलिनो भवन्तु॥ २५.६॥

vyāghrāṅghrivātāśanapūjitasya

nāṭyasthalīnāyikayā śivasya ।

netrādhvabhājā śivakāmayā vo

mitrāṇi kāmāḥ phalino bhavantu ॥ 25.6॥

The famous *Chidambara* Kshetra is described in this verse. Among the celebrated *panchabhuta kshetras*, which are five in number, *Chidambaram* is the first, known as *Akasha Kshetra.* ॥ 25.6॥

Oh my devotee-friends! May your wishes be fulfilled by goddess *Shivakameshwari*, who presides over the dancing stage of her Lord Nataraja, and seen by him intently. ॥ 25.6॥

Lord Shiva residing in this *Chindambara Kshetra* was worshipped by great *sages* such as *vyaghrapada* and *patanjali.* Even a mere darshan of

Shivakameswari, the beloved mistress of Lord Nataraja, is wish-fulfilling. ॥ 25.6॥

आलोकतेऽपीतकुचामयि त्वा-

मालोलचित्तामरुणाचले यः।

निर्वेदवान् पर्वसुधांशुवक्त्रे

सर्वे वशे तस्य भवन्ति कामाः॥ २५.७॥

ālokate'pītakucāmayi tvā-

mālolacittāmaruṇācale yaḥ ।

nirvedavān parvasudhāṁśuvaktre

sarve vaśe tasya bhavanti kāmāḥ ॥ 25.7॥

The deity in *Arunachalakshetra* is described here. Her name is *apitakuchamba*.

Oh Mother with a face as delightful as the full moon! Even a suffering individual deep in trouble, who takes a look at you, who resides here in the form of *apitakuchamba*, with your mind fixed on *Arunachaleshwara*, your Lord, is sure to get all his heartfelt desires fulfilled. ॥ 25.7॥

यः कुण्डलीपट्टणराजधानी-

मालोकते कामपि कृत्तमस्ताम्।

निस्सारमानन्दकथाविहीनं

संसारमेतं स जहाति बुद्ध्या॥ २५.८॥

yaḥ kuṇḍalīpaṭṭaṇarājadhānī-

mālokate kāmapi kṛttamastām ।

nissāramānandakathāvihīnaṁ

saṁsārametaṁ sa jahāti buddhyā ॥ 25.8॥

He who looks at Devi, in the form of *Chinnamasta*, whose capital is *Kundalipattana*, will lose interest in this sapless world full of sorrow. ॥ 25.8॥

Kundalipattana is the renowned Renuka Kshetra called Padaiveedu, in Tamil. Here the devi is found as *Chhinnamasta*. This also happens to be one of the important places where the poet performed severe austerities as a part of his *sadhana*. ॥ 25.8॥

दृष्ट्वा वधूमादिपुरीश्वरस्य

यो लोचनारोचकमाधुनोति।

तस्यान्तरङ्गं धुतसर्वसङ्गं

भूयो भवारोचकमावृणोति॥ २५.९॥

dṛṣṭvā vadhūmādipurīśvarasya

yo locanārocakamādhunoti ।

tasyāntaraṅgaṁ dhutasarvasaṅgaṁ

bhūyo bhavārocakamāvṛṇoti ॥ 25.9॥

He who has a *darshan* of the spouse of the Lord of *Adipuri* is sure to be relieved of his dejection; having attained inner peace, having developed detachement from all unwanted objects, he will not consider rebirth as

despicable, since he will have the opportunity of getting the *darshan* of *Tripurasundari devi* again and again. ॥ 25.9॥

The sacred place *Adipuri is* Tiruvottiyur (mentioned in this verse). The idea is quite clear. A darshna of the Devi is so captivating that the devotee would long for more births, in order to satisfy his eyes, than asking for final beatitude. ॥ 25.9॥

काञ्ची रमण्याः कुरुतां गृहस्थे

क्वाणैर्मुदं कामपि किङ्किणीनाम्।

काञ्ची भुवः पुण्यपुरी यतीन्द्र

त्वामम्बिकानामरवैर्धिनोतु॥ २५.१०॥

kāñcī ramaṇyāḥ kurutāṁ gṛhasthe

kvāṇairmudaṁ kāmapi kiṅkiṇīnām ।

kāñcī bhuvaḥ puṇyapurī yatīndra

tvāmambikānāmaravairdhinotu ॥ 25.10॥

Let the small jingling bells in the waist band of the beloved lady please the house holder. Oh saint, may the city of Kanchi resounding with the innumerable names of Kamakshi, the presiding deity of Kanchi, delight you. ॥ 25.10॥

Kanchipuram is a famous pilgrimage center in south India near Chennai. The deity of the city is Kamakshi, another form of Devi Uma. This is the *Prutvi Kshetra* of the five *panchabhutha kshetras.* ॥ 25.10॥

श्रीकालहस्तिस्थलदर्शनस्य

कैलासवीक्षां पुनरुक्तिमाहुः।

ज्ञानं प्रदातुं चरणाश्रितेभ्यो

ज्ञानाम्बिका यत्र निबद्धदीक्षा॥ २५.११॥

śrīkālahastisthaladarśanasya

kailāsavīkṣāṁ punaruktimāhuḥ ।

jñānaṁ pradātuṁ caraṇāśritebhyo

jñānāmbikā yatra nibaddhadīkṣā ॥ 25.11॥

After singing the glories of the holy places in the Tamil country, the poet now turns towards the sacred location of *Andhradesha*. First *Kalahasti* is taken up which is also known as the *vayukshetra*. ॥ 25.11॥

After visiting *Kalahasti*, trip to *Kailasa Mountain* is considered redundant (so sacred is this place). Here resides *Jnanambika*, who is ever ready to bestow wisdom on her devotees. ॥ 25.11॥

श्रीशैलशृङ्गस्य विलोकनेन

सङ्गेन हीनो भविता मनुष्यः।

धामास्ति यत्र भ्रमरालकायाः

शान्तभ्रमं तद्भ्रमराम्बिकायाः॥ २५.१२॥

śrīśailaśṛṅgasya vilokanena

saṅgena hīno bhavitā manuṣyaḥ ।

dhāmāsti yatra bhramarālakāyāḥ

śāntabhramaṁ tadbhramarāmbikāyāḥ ॥ 25.12॥

By visiting the abode of the goddess *Bhramarambika and* obtaing the *darshan* of the crest of the holy mountain called *Srishaila,* the visitor is freed from worldly attachments. ॥ 25.12॥

The deity is so called because her curly hair resembles a row of bees- *Bhramara*. The term *Bhramarambika* also means absence of illusion. There is a pun on the word *Bhramara*- bee and illusion. ॥ 25.12॥

तीरे विपश्चिद्वर पश्चिमाब्धेर्-

गोकर्णगां लोकय भद्रकर्णीम्।

बुद्धिं शिवां सर्वमनोरथानां

सिद्धिं च यद्यस्ति मनोऽधिगन्तुम्॥ २५.१३॥

tīre vipaścidvara paścimābdher-

gokarṇagāṁ lokaya bhadrakarṇīm ।

buddhiṁ śivāṁ sarvamanorathānāṁ

siddhiṁ ca yadyasti mano'dhigantum ॥ 25.13॥

Here the goddess by name *Bhadrakarni*, situated on the west coast to the north of Kerala region is referred to. The place is the famous *Gokarna kshetra,* presently in Karnataka. *Bhadrakarni* is another name of *kali*.

Oh Learned Scholar! If you have a wish to get an auspicious mind and fulfillment, do not fail to visit *Gokarna Kshetra* on the west coast of the Indian subcontinent and pay respects to the deity *Bhadrakarni*. ॥ 25.13॥

धाम्नि प्रसिद्धे करवीरनाम्नि

पुण्याभिधानां कृतसन्निधानाम्।

देवीं परां पश्यति यो विरक्तो

मुक्तेः स पाणिग्रहणाय शक्तः ॥ २५.१४॥

dhāmni prasiddhe karavīranāmni

puṇyābhidhānāṁ kṛtasannidhānām ।

devīṁ parāṁ paśyati yo virakto

mukteḥ sa pāṇigrahaṇāya śaktaḥ ॥ 25.14॥

In this verse the famous *Karavirakshetra,* in the Maharastra region is mentioned. Even an ascetic who beholds the supreme goddess *punya* by name, who has made her abode in the holy region of *Karavira*, is sure to be wedded to the lady *mukti* -beatitude!

The word *mukti* in Sanskrit is in feminine gender. ॥ 25.14॥

ज्ञाने दृढा ते यदि कापि काङ्क्षा

नानेहसं मित्र मुधा क्षिपेमम्।

सेवस्व देवीं तुलजापुरस्थां

नैव स्वरूपादितरा किलेयम्॥ २५.१५॥

jñāne dṛḍhā te yadi kāpi kāṅkṣā

nānehasaṁ mitra mudhā kṣipemam ।

sevasva devīṁ tulajāpurasthāṁ

naiva svarūpāditarā kileyam ॥ 25.15॥

The goddess of *Tulajapura* in Utkal, eastern part of Bharat is mentioned here.

Friend! If you are serious in attaining wisdom, do not waste your time any more. You worship the goddess in *Tulajapura,* because she is not different from *atmasvarupa*, pure consciousness. ॥ 25.15॥

गोपालिनीवेषभृतं भजस्व

लीलासखीं तां भुवनेश्वरस्य।

इष्टं हृदिस्थं तव हस्तगं स्यात्

कष्टं च संसारभवं न भूयः॥ २५.१६॥

gopālinīveṣabhṛtaṁ bhajasva

līlāsakhīṁ tāṁ bhuvaneśvarasya ।

iṣṭaṁ hṛdisthaṁ tava hastagaṁ syāt

kaṣṭaṁ ca saṁsārabhavaṁ na bhūyaḥ ॥ 25.16॥

Worship the deity who has put on the form of *Gopalini*, a playful friend of Lord *Iswara,* in the famous sacred place viz., *Bhuvaneshwara*. You are bound to get your thought translated into action and shall be freed from the sorrow of this mundane existence, as the fruit of your worship. *Bhuvaneshwar* is the capital city of the state of Orissa, *utkal.* ॥ 25.16॥

आराध्यते वैतरणीतटस्था

येनेयमम्बा विरजोऽभिधाना।

आराधितं तेन समस्तमन्यत्

सारो धरायामयमार्यगीतः॥ २५.१७॥

ārādhyate vaitaraṇītaṭasthā

yeneyamambā virajo'bhidhānā ।

ārādhitaṁ tena samastamanyat

sāro dharāyāmayamāryagītaḥ ॥ 25.17॥

Worshipping the goddess *Virajadevi,* who is situated on the banks of the river *vaitarani* is as good as worshiping every other deity. *Viraja* worship is the essence of all worship says the wise. ॥ 25.17॥

सङ्गीयमानं स्थलमार्यबृन्दैर्-

बृन्दारकाणां सरितस्तटेऽस्ति।

यः कालिकां पश्यति कालकेशीं

तत्रास्य कालादपि नैव भीतिः॥ २५.१८॥

saṅgīyamānaṁ sthalamāryabṛndair-

bṛndārakāṇāṁ saritastaṭe'sti ।

yaḥ kālikāṁ paśyati kālakeśīṁ

tatrāsya kālādapi naiva bhītiḥ ॥ 25.18॥

There is a holy place on the banks of the celebrated river *Ganga*, which is held is highest respect by generations of *aryas*. He who worships goddess *Kalika* here, of pitch dark tresses, is relived from the fear of *Kala,* the god of death like *Yama.* ॥ 25.18॥

This is the famous *Kalighat* –Calcutta in West Bengal.

नीलाचलं सिद्धसमूहसेव्यं

लीलानिकेतं प्रवदन्ति यस्याः।

भद्रा परा काचन गुह्यमुद्रा

कामेश्वरी सा भुवनस्य मूलम्॥ २५.१९॥

nīlācalaṁ siddhasamūhasevyaṁ

līlāniketaṁ pravadanti yasyāḥ ।

bhadrā parā kācana guhyamudrā

kāmeśvarī sā bhuvanasya mūlam ॥ 25.19॥

Nilachala mountain, the favored resort of the *siddhas,* it appears is the most graceful abode of the Devi. She resides here as *Kameshwari*, the cause of the universe and hence named secret symbol –*guhyamudra*, by the *Tantrikas*. This place is found in Assam where the deity is named *kamakhya.* ॥ 25.19॥

माङ्गल्यगौरीपददर्शनस्य

कर्ता तु भूत्वा सुकृतस्य भर्ता।

आचारपूतैरधिगम्यमग्र्यं

स्थानं प्रपद्येत यतो न पातः॥ २५.२०॥

māṅgalyagaurīpadadarśanasya

kartā tu bhūtvā sukṛtasya bhartā ।

ācārapūtairadhigamyamagryaṁ

sthānaṁ prapadyeta yato na pātaḥ ॥ 25.20॥

One who has a vision of the feet of the most auspicious goddess *Gauri* is elevated to an exalted position from which there is no fall, attained only by the most virtuous. This is a place in *Magadha* -Bihar. ॥ 25.20॥

वाराणसी शुभ्रगिरेरनूनं

क्षेत्रं पवित्रं भुवनत्रयेऽपि।

अर्थे प्रजानां विधृतान्नपात्रा

गौरी स्वयं यत्र विशालनेत्रा॥ २५.२१॥

vārāṇasī śubhragireranūnaṁ

kṣetraṁ pavitraṁ bhuvanatraye'pi ।

arthe prajānāṁ vidhṛtānnapātrā

gaurī svayaṁ yatra viśālanetrā ॥ 25.21॥

The city of Kashi is the most well-known pilgrimage center in the three worlds, which is equal to the white mountain-*Kailasa*. Here is stationed the wide-eyed *Gauri* called *Annapurna*, holding an *annapatra*-food bowl, for the sake of feeding the people. This and the next verse mention holy places in Uttar Pradesh. ॥ 25.21॥

बृन्दारकाराधितपादपद्मां

नन्दामिमामिन्दुसमानवक्त्राम्।

आलोक्य विन्ध्याचलवासिनीं ना

नालोचयेत्संसृतितो भयानि॥ २५.२२॥

bṛndārakārādhitapādapadmāṁ

nandāmimāmindusamānavaktrām ।

ālokya vindhyācalavāsinīṁ nā

nālocayetsaṁsṛtito bhayāni ॥ 25.22॥

Those who have a *darshan* of the revered deity *Nandadevi*, whose favorite abode is the mountain range *Vindhya*, whose face is lovely like the moon, need not fear the sorrows and sufferings of this mortal world. ॥ 25.22॥

आनन्ददेहामिह मुक्तिसंज्ञां

नारीं परीरब्धुमना मनुष्यः।

दूतीं वृणोतु प्रमथेश्वरस्य

कान्तामवन्तीपुरनायिकां ताम्॥ २५.२३॥

ānandadehāmiha muktisaṁjñāṁ

nārīṁ parīrabdhumanā manuṣyaḥ ।

dūtīṁ vṛṇotu pramatheśvarasya

kāntāmavantīpuranāyikāṁ tām ॥ 25.23॥

Let the *sadhaka*, who wishes to embrace the lady *mukti* –liberation, pure bliss, choose the presiding deity of the city of *Avanti*, the spouse of Lord Shiva, as his love messenger.

This deity facilitates liberation. *Avanti* is a city in *Malva*, Madhya Pradesh, and central India. ॥ 25.23॥

यत्राचलच्छिद्रकृता सहाहं

भ्रात्रा मुहुः खेलितवान् वनेषु।

तं सिद्धदेवर्षिनुतं स्मरामि

कैलासमावासगिरिं जनन्याः ॥ २५.२४॥

yatrācalacchidrakṛtā sahāhaṁ

bhrātrā muhuḥ khelitavān vaneṣu ।

taṁ siddhadevarṣinutaṁ smarāmi

kailāsamāvāsagiriṁ jananyāḥ ॥ 25.24॥

I (Ganapati, the poet) remember the favorite abode of the mother, the lovely Kailasa mountain, adored by the *Siddhas* and *sages* of the heavenly regions. I cherish the sweet memories of my childish pranks and playful time with my younger brother *Skanda* in the wonderful forest lands of the mountain. ॥ 25.24॥

पूर्णाऽम्बरे शीतकरेऽधिकारं

बिभ्रत्यगेन्द्रे धवले सलीला।

क्षेत्रेषु काश्यादिषु गुप्तशक्तिर्-

गौरीन्द्रवज्रासु च सन्निधत्ताम्॥ २५.२५॥ ६२५

pūrṇā'mbare śītakare'dhikāraṁ

bibhratyagendre dhavale salīlā ।

kṣetreṣu kāśyādiṣu guptaśaktir-

gaurīndravajrāsu ca sannidhattām ॥ 25.25॥ 625

May the goddess Gauri be pleased to reside in these verses set to *Indravajra*. She has full sway in the infinite sky in the White Mountain. She

reigns in the moon. Her mystical powers work in holy locations like *Kashi*.
॥ 25.25॥

षड्विंशः स्तबकः - ṣaḍviṁśaḥ stabakaḥ - 26th Stabaka

अपीतकुचाम्बा- apītakucāmbā - Goddess Apitakuchamba

दोधकवृत्तम् - dodhakavṛttam - dodhaka meter

In this stabaka the author eulogies the gracious goddess Apitakuchambika residing in the holy mountain Arunachala, in dodhaka meter comprised of eleven syllables in each quarter with three bhaganas (a bhagana is a group of three syllables with a guru (long vowel) in the beginning) followed by two short vowels- dodhakavruttamidam bhabhabhagow.

आगमविन्मतिकैरविणीनां

बोधमजस्रमसौ विदधानः।

पातु महेशवधूवदनांशो

हासशशी सकलानि कुलानि॥ २६.१॥

āgamavinmatikairaviṇīnāṁ

bodhamajasramasau vidadhānaḥ ।

pātu maheśavadhūvadanāṁśo

hāsaśaśī sakalāni kulāni ॥ 26.1॥

May this smile-moon, a composite of the face of Lord Mahesha's spouse bestowing eternal knowledge(always causing to bloom) to the intellect-lotuses of the knowers of *Agamas* (*Vedas* and other *Shastras*) protect all the families. ॥ 26.1॥

The compound *hasashashi*, *hasa* eva *shashi-* smile only is the moon, contains *Parinamalankara*. ॥ 26.1॥

आयतलोचनचुम्बितकर्णा

दानयशोजिततोयदकर्णा।

शोणनगेशमनः प्रियवर्णा

नाशयताज्जगदार्तिमपर्णा॥ २६.२॥

āyatalocanacumbitakarṇā

dānayaśojitatoyadakarṇā ।

śoṇanageśamanaḥ priyavarṇā

nāśayatājjagadārtimaparṇā ॥ 26.2॥

May the goddess *Aparna* who is endowed with the ears kissed by the long eyes (with the eyes extending up to the tip of the ears), who vanquished cloud like *Karna* in fame earned by benevolence (the fame munificence of the goddess excelled that of *Karna,* who is disposed to grant the desires of the supplicants) and who gratifies the mind of the Lord of *Arunachala,* destroy the affliction of the world. ॥ 26.2॥

The word shona-nagesha in the verse means Arunachala. ॥ 26.2॥

वेदतुरङ्गविलोचनभाग्यं

वेदशिरोनिचयैरपि मृग्यम्।

शोकविदारिसुधाकिरणास्यं

शोणगिरौ समलोकि रहस्यम्॥ २६.३॥

vedaturaṅgavilocanabhāgyaṁ

vedaśironicayairapi mṛgyam ।

śokavidārisudhākiraṇāsyaṁ

śoṇagirau samaloki rahasyam ॥ 26.3॥

The mystery in *Arunachala* was seen by me- the mystery (in the form of) the fruit of merit of the eyes of Shiva to whom the Vedas were horses, which is to be sought even by the heaps of crest jewels of Vedas (Vedanta) and which has the face like the moon accustomed to remove the pain. ॥ 26.3॥

There is a Purana story that on the occasion of *Tripura samhara* when *Shiva* waged a war against the demons, Vedas became the horses and on that account, Shiva is called *Tripurari*. ॥ 26.3॥

मुञ्च समस्तमनोरथलाभे

संशयमद्य करामलकाभे।

दृक्पथमाप नगेन्द्रतनूजा

सोऽहमितः परमन्तरराजा॥ २६.४॥

muñca samastamanorathalābhe

saṁśayamadya karāmalakābhe ।

dṛkpathamāpa nagendratanūjā

so'hamitaḥ paramantararājā ॥ 26.4॥

Do not entertain doubt Oh mind, today with regard to the fulfillment of all desires akin to the fruit of myrobalan on hand. The daughter of the lord of mountains *(Himavan*) viz., *Parvati* is within the range of sight. That I (having obtained the vision of the goddess) am henceforth the one in whose heart is the Lord need no longer dependent on any outsider. ॥ 26.4॥

Herein, the phrase *Karagatamalakam* is proverbial. It means a handy thing easily obtainable without much effort. This contains the figure called lokokti. ॥ 26.4॥

शिल्पविदः प्रतिमां प्रविशन्ती

स्वल्पविदां तरणाय चकास्ति।

शोणधराभृति सम्प्रति लब्धा

हन्त चिरादियमेव ममाम्बा॥ २६.५॥

śilpavidaḥ pratimāṁ praviśantī

svalpavidāṁ taraṇāya cakāsti ।

śoṇadharābhṛti samprati labdhā

hanta cirādiyameva mamāmbā ॥ 26.5॥

The goddess entering the icon fashioned by the expert of iconography (by her ingenuity) shines forth for the sake of dullards (who are not conversant with the Vedas and sastras) in order to cross over the ocean of Metempsychosis. I got her now in *Arunachala*. Oh ! She alone is my mother forever (hither to I spent my life not knowing her; having known her now I have her). ॥ 26.5॥

भारतभूवलयेऽत्र विशाले

सन्त्वनघानि बहूनि गृहाणि।

आस्यविगीतसुधाकरबिम्बा

शोणगिरौ रमतेऽत्र मदम्बा॥ २६.६॥

bhāratabhūvalaye'tra viśāle

santvanaghāni bahūni gṛhāṇi ।

āsyavigītasudhākarabimbā

śoṇagirau ramate'tra madambā ॥ 26.6॥

In this extensive land of *Bharata* there may be many auspicious abodes (temples for the goddess to live). Nevertheless here in the *Arunachala* my mother whose countenance has censured the disc of the moon (the pleasant face of the goddess has excelled the moon in radiance) revels. ॥ 26.6॥

The stanza purports to mean that there are innumerable beautiful and holy places of the goddess in the entire country. Yet the goddess is joyfully enamored of this habitant only. ॥ 26.6॥

वारितसंश्रितपातकजाला

वारिधिवीचिनिरङ्कुशलीला।

वारिजपत्रविडम्बननेत्रा

वारणराजमुखेन सपुत्रा॥ २६.७॥

vāritasaṁśritapātakajālā

vāridhivīciniraṅkuśalīlā ।

vārijapatraviḍambananetrā

vāraṇarājamukhena saputrā ॥ 26.7॥

She by whom is removed the net of sins of the people who have sought asylum in her, who is endowed with unimpeded grace like the successive waves of the ocean, who is possessed with the eyes resembling the lotus petals is also the mother of *Gajamukha* (may her protect us). ॥ 26.7॥

आयतवक्रघनासितकेशी

तोयजबाणरिपोर्हृदयेशी।

काशसुमाच्छयशाः परमैषा

पाशभिदस्तु तवेन्दुविभूषा॥ २६.८॥

āyatavakraghanāsitakeśī

toyajabāṇariporhṛdayeśī ।

kāśasumācchayaśāḥ paramaiṣā

pāśabhidastu tavenduvibhūṣā ॥ 26.8॥

Possessed with long, curly thick and black hair, the Mistress of the heart of the enemy of cupid god, with the fame as white as *Kasa* flower (a species of grass Saccharum) – may this salutary goddess with the moon as her crest jewel cut asunder your noose of births and deaths caused by ignorance. ॥ 26.8॥

The epithet *Toyaja-bana-ripoh* means the enemy of cupid god possessing the five arrows of flower. ॥ 26.8॥

पङ्कजसम्भवपूजितपादा

पङ्कविनाशनपावननामा।

किङ्करकल्पलता परमेयं

शङ्करनेत्रसुधा शरणं नः॥ २६.९॥

paṅkajasambhavapūjitapādā

paṅkavināśanapāvananāmā ।

kiṅkarakalpalatā parameyaṁ

śaṅkaranetrasudhā śaraṇaṁ naḥ ॥ 26.9॥

She, whose feet are worshipped by the god Brahma, whose holy name destroys the evil, who is the creeper of divine tree to the servants (benefactor of devotees' wishes like the creeper of wish fulfilling tree-*Kalpavrksha)*, the nectar (soothing) to the eyes of Shankara is our refuge. ॥ 26.9॥

Pankajasambhava-lotus-born; means Brahma, the creator God, who according to the purana, has taken birth in the lotus stemming out of the navel of *Mahavishnu.* ॥ 26.9॥

चञ्चलदृग्विनतामरवल्ली

पञ्चपृषत्कशरासनझिल्ली।

काञ्चनगर्भमुखप्रणुतेयं

पञ्चमुखप्रमदा शरणं नः॥ २६.१०॥

cañcaladṛgvinatāmaravallī

pañcapṛṣatkaśarāsanajhillī ।

kāñcanagarbhamukhapraṇuteyaṁ

pañcamukhapramadā śaraṇaṁ naḥ ॥ 26.10॥

The goddess with vivacious eyes is the wish-yielding divine creeper to those who bow down her. She, being endowed with the eyebrows in the form of a bow to the cupid god being praised by Brahma and others, and who is the beloved woman of the five faced god Parameswara, is our protector. ॥ 26.10॥

Pancamukha- five faces of the Lord Parameswara, whose spouse is Parvati, are *Isana, Tatpurusa, Aghora, Vamadeva* and *Sadyojata*. ॥ 26.10॥

अम्ब विधूय भटान्मदनादीन्

नूपुरनादबिभीषिकयैषः।

हन्त जहार बलेन मनो मे

शोणनगाङ्घ्रिनिवासिनि तेऽङ्घ्रिः॥ २६.११॥

amba vidhūya bhaṭānmadanādīn

nūpuranādabibhīṣikayaiṣaḥ ।

hanta jahāra balena mano me

śoṇanagāṅghrinivāsini te'ṅghriḥ ॥ 26.11॥

Oh, Mother! Dwelling at the base of *Arunachala*! This foot of yours having kicked off the soldier in the form of *Kama* and others, and threatening through the sound of your anklet captivates my mind. ॥ 26.11॥

Notes: The soldiers here are Kama-desire; *Krodha*–anger; *Lobha* – avarice; *Moha* –infatuation; *Mada*-arrogance; and *Matsara*-jealousy; otherwise called *arishadvarga,* group of six foes. ॥ 26.11॥

कर्णपुटे कुरु मुग्ध ममोक्तिं

मुञ्च धनादिषु मानससक्तिम्।

शोणगिरीन्द्रवधूपदभक्तिं

शीलय शीलय यास्यसि मुक्तिम्॥ २६.१२॥

karṇapuṭe kuru mugdha mamoktiṁ

muñca dhanādiṣu mānasasaktim ।

śoṇagirīndravadhūpadabhaktiṁ

śīlaya śīlaya yāsyasi muktim ॥ 26.11॥

Oh bewildered mind! Make my speech reach the ears. Abandon the attachment to money and the sensual pleasures. Practice constant devotion towards the foot of the beloved wife of the Lord of *Arunachala.* You shall obtain liberation. ॥ 26.11॥

जीर्णतरे जरयाऽखिलदेहे

बुद्धिबलं च विलुम्पति मोहे।

हन्त सवित्रि तपन्मतिरन्ते

सेवितुमिच्छति ना चरणं ते॥ २६.१३॥

jīrṇatare jarayā'khiladehe

buddhibalaṁ ca vilumpati mohe ।

hanta savitri tapanmatirante

sevitumicchati nā caraṇaṁ te ॥ 26.13॥

Oh, Mother! When the whole body is withered due to old age and delusion is seizing the strength of intellect, a man with distressing intellect at the last moment (at the time of death) longs to worship thy foot. ॥ 26.13॥

The suggestion here is that when the body and sense organs are active and alert man is not disposed to worship the feet of the goddess. However, he thinks of her at the last moment. This is deplorable indeed. ॥ 26.13॥

तन्त्रविदो नवयोनि तु चक्रं

शोणधराधररूपमुशन्ति।

अर्धममुष्य वपुर्मदनारे-

रर्धमगेन्द्रसुते तव गात्रम्॥ २६.१४॥

tantravido navayoni tu cakraṁ

śoṇadharādhararūpamuśanti ।

ardhamamuṣya vapurmadanāre-

rardhamagendrasute tava gātram ॥ 26.14॥

The experts of the *Tantras* regard *Arunagiri* in the form of *Srichakra*. Of this *Srichakra* form of the mount, one half is the body of Lord Shiva (the enemy of cupid god). Oh Parvati, the daughter of the mountain Lord! Thy body is its other half. ॥ 26.14॥

Notes: Tantras are a class of treatises called *Agamas* such as *Saktagamas* teaching mystical and magical formulae. In the *Tantrashastra* the well-known *Srichakra* is termed as *Sripura*. It is believed that the same

manifests as *Arunagiri*. In this form too the two halves of the divine couple Shiva and Parvati appear distinctly. ॥ 26.14॥

अस्तु नगेश्वरनन्दिनि लिङ्गं

तैजसमेतदिहापि तवांशः।

वीतगुणस्य विना तव योगं

देवि शिवस्य कुतः खलु तेजः॥ २६.१५॥

astu nageśvaranandini liṅgaṁ

taijasametadihāpi tavāṁśaḥ ।

vītaguṇasya vinā tava yogaṁ

devi śivasya kutaḥ khalu tejaḥ ॥ 26.15॥

Oh, Parvati! The daughter of the lord of mountains! This *linga* (called *Arunachala*) is luminous due to thy presence. Oh Goddess! Where forth is the light to Shiva, the attribute less without your association? ॥ 26.15॥

The attribute less supreme soul *Paramapurusha,* becomes attributive only in conjunction with *Shakti*, female energy. While light is a quality *guna,* the luminous *linga* is a substance, *guni-padartha-dravya*. Without the quality of light, *tejas,* the luminosity *taijasatva* of the (qualified) linga is not established. ॥ 26.15॥

There is pun on the words *guna* and *tejas*. As the 1st half of the verse is substantiated by the 2nd half there is the figure Kavyalinga. ॥ 26.15॥

स्थापितमूर्तिरियं तव नम्या

पूजयितुं जगदीश्वरि रम्या।

शोणनगार्धमिदं तव रूपं

कीर्तयितुं नगजे धुतपापम्॥ २६.१६॥

sthāpitamūrtiriyaṁ tava namyā

pūjayituṁ jagadīśvari ramyā ।

śoṇanagārdhamidaṁ tava rūpaṁ

kīrtayituṁ nagaje dhutapāpam ॥ 26.16॥

Oh Ruler of the Universe! This carved idol of yours worthy of salutation is beautiful to worship. Oh, the daughter of *Himavan*! This pure form comprising the half of *Arunachala* of yours is charming and worthy of chanting. ॥ 26.16॥

Notes: Parvati's form endowed with hands and other limbs as carved by the sculptor is charming for corporeal worship, *kayikapujana*; whereas the mountainous form is delightful for vocal worship, *vacikapujana.* Mental worship, *manasikapujana* is common to both. ॥ 26.16॥

शोणनगार्धतनोऽनिशमङ्के

धारयसेऽयि गुहं रमणाख्यम्।

आगतमप्ययि हा मुहुरम्बो-

च्चाटयसे गणपं ननु कस्मात्॥ २६.१७॥

śoṇanagārdhatano'niśamaṅke

dhārayase'yi guhaṁ ramaṇākhyam ।

āgatamapyayi hā muhurambo-

ccāṭayase gaṇapaṁ nanu kasmāt ॥ 26.17॥

Oh Goddess! The better half of *Arunachala*! You are holding *Guha* called Ramana on thy lap always. Oh, Mother! Wherefore you drive away Ganapati who keeps coming to you repeatedly though. ॥ 26.17॥

Notes: You fondle the younger son making him sit on your lap but you keep away your elder son. Why asks the poet. It suggests that Bhagavan Ramanamaharshi resides at the foothill. ॥ 26.17॥

अङ्कजुषे रमणाय नु दातुं

मानववेषधराय गुहाय।

शोणनगार्धतनो बहु दुग्धं

मातरपीतकुचेह विभासि॥ २६.१८॥

aṅkajuṣe ramaṇāya nu dātuṁ

mānavaveṣadharāya guhāya ।

śoṇanagārdhatano bahu dugdhaṁ

mātarapītakuceha vibhāsi ॥ 26.18॥

Oh the wife of *Shonanaga,* Mother! Are you presiding radiantly in this holy place as goddess *Apitakuca, (*whose breast milk has not been drunk), in order to pour abundant milk to *Ramana,* who is *Guha* assuming the human form adorning your lap? ॥ 26.18॥

पूर्णसमाधिवशात् स्वपिषि त्वं

पीतमपीतकुचेऽम्ब न वेत्सि।

अङ्कजुषा रमणेन सुतेन

प्रेक्ष्य यथेष्टमुरोरुहदुग्धम्॥ २६.१९॥

pūrṇasamādhivaśāt svapiṣi tvaṁ

pītamapītakuce'mba na vetsi ।

aṅkajuṣā ramaṇena sutena

prekṣya yatheṣṭamuroruhadugdham ॥ 26.19॥

Oh, Mother Apitakuca! You are sleeping under the spell of total trance (forgetting the entire eternal world). (Therefore) You do not know the breast milk being drunk at pleasure by your son Ramana seated on the lap. ॥ 26.19॥

ज्ञानरसाह्वयमम्ब निपीय

स्तन्यमसौ रमणो मुनिराट् ते।

ज्ञानमयोऽभवदीश्वरि सर्वः

पुष्यति येन तनुं हि तदात्मा॥ २६.२०॥

jñānarasāhvayamamba nipīya

stanyamasau ramaṇo munirāṭ te ।

jñānamayo'bhavadīśvari sarvaḥ

puṣyati yena tanuṁ hi tadātmā ॥ 26.20॥

Mother Ishwari! Ramana residing in the hill, the best of ascetics, having abundantly drunk your breast milk called the nectar of knowledge has become *sarva* no different from the self of all, *Sarvatma* of the nature of knowledge. ॥ 26.20॥

प्रीतिपदाय पयोधरकुम्भात्

पार्वति धीमयदुग्धमपीतात्।

अस्तु गुहाय शिवे बहु दत्तं

किञ्चिदिवेश्वरि धारय मह्यम्॥ २६.२१॥

prītipadāya payodharakumbhāt

pārvati dhīmayadugdhamapītāt ।

astu guhāya śive bahu dattaṁ

kiñcidiveśvari dhāraya mahyam ॥ 26.21॥

Oh Parvati! May boundless milk-nectar of knowledge from thy undrunk pitcher of breast be given to *Guha,* thy affectionate child. Oh *Shive*! May you be pleased as well to give at least a little to me, thy child. ॥ 26.21॥

प्रौढमिमं यदि वेत्सि तनूजं

शैलसुते मदवारि दधानम्।

मास्तुपयो वितरानघमन्नं

येन दधानि महेश्वरि शक्तिम्॥ २६.२२॥

prauḍhamimaṁ yadi vetsi tanūjaṁ

śailasute madavāri dadhānam ।

māstupayo vitarānaghamannaṁ

yena dadhāni maheśvari śaktim ॥ 26.22॥

Oh Parvati! If you think this son Ganapati, is grown-up (with ichor flowing from his temple region) then not feeding me with milk. Give me, Oh Maheswari! The most excellent food, from which, I may derive strength. ॥ 26.22॥

स्वार्जितमेव मया यदि भोज्यं

सम्मद् एव ममाखिलमातः।

आशिषमग्र्यतमामयि दत्त्वा

प्रेषय यानि जयानि धरित्रीम्॥ २६.२३॥

svārjitameva mayā yadi bhojyaṁ

sammada eva mamākhilamātaḥ ।

āśiṣamagryatamāmayi dattvā

preṣaya yāni jayāni dharitrīm ॥ 26.23॥

Oh Mother of the Universe! If you say that I have to eat the food earned only by me then it is agreeable to me. However, Oh, Mother! Send me to the earth having pronounced the choicest blessings on me so that I shall be victorious. ॥ 26.23॥

विद्युति विद्युति वीक्ष्यविलासा

वीक्षितकर्मणि लक्ष्यरहस्या।

पार्वणचन्द्रमुखी ललिताङ्गी

तैजसलिङ्गसखी शरणं नः॥ २६.२४॥

vidyuti vidyuti vīkṣyavilāsā

vīkṣitakarmaṇi lakṣyarahasyā ।

pārvaṇacandramukhī lalitāṅgī

taijasaliṅgasakhī śaraṇaṁ naḥ ॥ 26.24॥

She, the beloved of the Lord of *Arunachala*, *Taijasalinga*, who has the gleam sport visible in each flash of lightning, whose secret is discernible in her vision, which is lovely endowed with the face resembling the full moon, is our rescuer. ॥ 26.24॥

मातरपीतकुचेऽरुणशैला-

धीश्वरभामिनि भामहनीये।

साधु विधाय समर्पयते ते

दोधकमाल्यमिदं गणनाथः॥ २६.२५॥ ६५०

mātarapītakuce'ruṇaśailā-

dhīśvarabhāmini bhāmahanīye ।

sādhu vidhāya samarpayate te

dodhakamālyamidaṁ gaṇanāthaḥ ॥ 26.25॥ 650

Oh Mother *Apitakuca!* The consort of the presiding Lord of *Arunachala* of glorious splendor! *Gananatha* is offering this beautiful wreath of *Dodhaka* composition (May you are pleased to accept). ॥ 26.25॥

Gananatha is the poet Ganapati. *Dodhaka* is the name of the meter in which these verses are composed. ॥ 26.25॥

सप्तविंशः स्तबकः - saptaviṁśaḥ stabakaḥ - 27th Stabaka

प्रचण्डचण्डी - pracaṇḍacaṇḍī - Fierce form of Devi as Chhinnamasta

शिखरिणीवृत्तम् - śikhariṇīvṛttam - shikharini meter

विधुन्वन्ध्वान्तानि प्रतिदिशमधर्मं प्रतिदिशमधर्मं परिहरँ-

च्छ्रियं व्यातन्वानस्सपदि शमयन् दुःखपटलम्।

सहस्राराम्भोजे द्रवमसदृशं मे प्रजनयन्

प्रचण्डायाश्चण्ड्यास्सितहसितलेशो विजयते॥ २७.१॥

vidhunvandhvāntāni pratidishamadharmaM parihara.N-

cchriyaṁ vyātanvānassapadi śamayan duḥkhapaṭalam ।

sahasrārāmbhoje dravamasadṛśaṁ me prajanayan

pracaṇḍāyāścaṇḍyāssitahasitaleśo vijayate ॥ 27.1॥

In this section the poet glorifies the Devi in her *praachandachandi* form, which also happens to be his favorite form of worship.

Victory to the tiny portion of the gentle smile of the goddess *praachandachandi!* It is this smile that dispels the darkness of the ten directions; it shatters the evils that obstruct the path of the good, bestows prosperity and removes suffering. It is the same smile that has caused the flow of the indescribable elixir in the thousand petalled lotus in my cranium. ॥ 27.1॥

T*antrashastras* extol chinnamasta as *praachandachandi,* while expounding the ten *mahavidyas (dashamahavidyas*). ॥ 27.1॥

अरीणां शीर्षेषु ज्वलितदवकीलीन्द्रसदृशं

विनम्राणां शीर्षेष्वमृतकरबिम्बेन तुलितम्।

विरोधिध्वान्तानां तरुणतरणिप्राभवहरं

प्रचण्डायाश्चण्ड्याश्चरणमसतां हन्तु विभवम्॥ २७.२॥

arīṇāṁ śīrṣeṣu jvalitadavakīlīndrasadṛśaṁ

vinamrāṇāṁ śīrṣeṣvamṛtakarabimbena tulitam ।

virodhidhvāntānāṁ taruṇataraṇiprābhavaharaṁ

pracaṇḍāyāścaṇḍyāścaraṇamasatāṁ hantu vibhavam ॥ 27.2॥

Let almighty feet of Devi *praachandachandi* subdue the evil. It acts like a wheel of fire on the heads of the enemies; it is cool like the rays of the moon on those who bow down to her; it is even more capable than the young rays of the sun in removing the dense darkness. ॥ 27.2॥

भजे भासां शालां निखिलधिषणानां जनिभुवं

बलानामाधात्रीं निखिलभुवनेन्द्रस्य दयिताम्।

भजन्ते यां गीतैर्मधुसमयमाद्यात्पिकवधू-

कलालापा हृद्यैर्हयवदनपङ्केरुहदृशः॥ २७.३॥

bhaje bhāsāṁ śālāṁ nikhiladhiṣaṇānāṁ janibhuvaṁ

balānāmādhātrīṁ nikhilabhuvanendrasya dayitām ।

bhajante yāṁ gītairmadhusamayamādyātpikavadhū-

kalālāpā hṛdyairhayavadanapaṅkeruhadṛśaḥ ॥ 27.3॥

I worship the beloved of the Lord, who is the orginal source of all brilliance in the world, the homeland of all intellect, the generating point of all types of capabilities. The great glory of the Devi is sung by the *kinnara* women through their most soulful songs. ॥ 27.3॥

Kinnara, Kimpurusha, yaksha, Vidyadhara etc., are demi gods found mentioned in Hindu mythology and other scriptures. *Kinnara-s* and *Gandharva-s* are described as adepts in the art of music. ॥ 27.3॥

ज्वलन्ती तेजोभिर्महिषमथने या तव तनुर्-

लसन्ती लावण्यैर्गिरिशरमणे या तव तनुः।

विना क्रोधप्रीति न किमपि तयोर्भेदकमभूत्

तयोराद्या दुर्गा भवति ललिताऽन्या मुनिनुते॥ २७.४॥

jvalantī tejobhirmahiṣamathane yā tava tanur-

lasantī lāvaṇyairgiriśaramaṇe yā tava tanuḥ ।

vinā krodhaprīti na kimapi tayorbhedakamabhūt

tayorādyā durgā bhavati lalitā'nyā muninute ॥ 27.4॥

Oh Devi! Praised by the sages, your form blazes with flashes of flames at the time of slaying the evil giant *mahisha*; the same form glitters with lovely sheen in the company of your Lord. What a wonder! Surely there is no separating mark between the two excepting the feelings of anger and love. The first form is known as *Durga*, while the other is known as *Lalita.* ॥ 27.4॥

सहस्रं भानूनां भवति दिवासानामधिपतेः

सहस्रं शीर्षाणां भवति भुजगानामधिपतेः।

सहस्रं नेत्राणां भवति विबुधानामधिपतेः

सहस्रं बाहूनां भवति समये हैमवति ते॥ २७.५॥

sahasraṁ bhānūnāṁ bhavati divāsānāmadhipateḥ

sahasraṁ śīrṣāṇāṁ bhavati bhujagānāmadhipateḥ ।

sahasraṁ netrāṇāṁ bhavati vibudhānāmadhipateḥ

sahasraṁ bāhūnāṁ bhavati samaye haimavati te ॥ 27.5॥

Sun has thousand rays; Ananta, the lord of serpents, has thousand hoods; *Indra*, the lord of the gods, has thousand eyes; Oh *Haimavati,* the daughter of the mountains! You assume thousand shoulders when you wish to punish the evil. ॥ 27.5॥

In Sanskrit language, Sun is Sahasramsu*,* Ananta is *Sahasrashirsha* and *Indra* is *Sahasraksha.* ॥ 27.5॥

प्रसन्नो वक्त्रेन्दुर्न च नयनयोः कोऽप्यरुणिमा

न कम्पो बिम्बोष्ठे स्मितमपि लसत्काशविशदम्।

सरोजाभः पाणिः किणविरहितः कोमलतमो

ज्वलच्छूलं त्वासीज्जननि ताव शुम्भाय भयदम्॥ २७.६॥

prasanno vaktrendurna ca nayanayoḥ ko'pyaruṇimā

na kampo bimboṣṭhe smitamapi lasatkāśaviśadam ।

sarojābhaḥ pāṇiḥ kiṇavirahitaḥ komalatamo

jvalacchūlaṁ tvāsījjanani tāva śumbhāya bhayadam ॥ 27.6॥

Mother! Your moon-face is pleasant. There is no sign of anger either in your eyes or on your lips; your smile is also as bright and pure like the lovely *kasha* flower. Your hands are tender like the lotus buds and have no scar of (holding) weapons. But your *shulayudha* was blazing to strike terror in the heart of *shumbha*. What a contrast! ॥ 27.6॥

You remained cool, calm and lovely and yet slayed the giant with a fierceful weapon. ॥ 27.6॥

वधे शुम्भस्यासीत्तव जननि या काचन तनुर्-

दधानाऽग्र्याः शक्तीः शशिकिरणसारोपमरुचिः।

इमां ध्यायं ध्यायं स्मरहरसखि व्याकुलमिदं

मनो मे विश्रान्तिं भजति भजतां कल्पलतिके॥ २७.७॥

vadhe śumbhasyāsīttava janani yā kācana tanur-

dadhānā'gryāḥ śaktīḥ śaśikiraṇasāropamarucih ।

imāṁ dhyāyaṁ dhyāyaṁ smaraharasakhi vyākulamidaṁ

mano me viśrāntiṁ bhajati bhajatāṁ kalpalatike ॥ 27.7॥

Oh wish yielding tree of the devotees, Oh beloved of *Shiva*, my mind meditates constantly on the most graceful, cool and lovely form you assumed while slaying the *shumbhasura.* You had invoked all the superior powers at your disposal like *brahmani;* I find absolute peace as I think of that form of yours. ॥ 27.7॥

यदि त्वं संहारे पटुरसि सवित्रि त्रिजगत-

स्तदेतत्त्वां याचे सरसिरुहगर्भादिविनुते।

इमे मे पाप्मानो भगवति नदन्तो बहुविधा-

स्तदेषु प्रख्यातं प्रतिभयतमं दर्शय बलम्॥ २७.८॥

yadi tvaṁ saṁhāre paṭurasi savitri trijagata-

stadetattvāṁ yāce sarasiruhagarbhādivinute ।

ime me pāpmāno bhagavati nadanto bahuvidhā-

stadeṣu prakhyātaṁ pratibhayatamaṁ darśaya balam ॥ 27.8॥

Oh Goddess, the mother of the three worlds! You are praised by even *brahma* and other gods. You pride yourself as the destroyer. Innumerable sins committed by me scare me by their growls. Show your renowned power of destruction in removing my sins. ॥ 27.8॥

बिभेदोरः क्रोधात्कनककशिपोरब्धितनया-

कुचग्रावोल्लीढैरतिशितशिखैर्यः किल नखैः।

त्वया दत्ता शक्तिर्नरहरिशरीराय जगतां

विनेत्रे पुंसेऽस्मै जननि रणरङ्गस्थलरमे॥ २७.९॥

bibhedoraḥ krodhātkanakakaśiporabdhitanayā-

kucagrāvollīḍhairatiśitaśikhairyaḥ kila nakhaiḥ ।

tvayā dattā śaktirnarahariśarīrāya jagatāṁ

vinetre puṁse'smai janani raṇaraṅgasthalarame ॥ 27.9॥

Vishnu is the beloved Lord of *Lakshmi*, the daughter of the ocean. They say that in his *avatara* as *Narasimha*, he was able to tear open the heart of the demon, *Hiranyakashipu* due to the power you transferred to him. You are *Lakshmi* who gives victory in the war field. ॥ 27.9॥

अजेयस्त्रैलोक्यप्रकटितपताकः पलभुजां

बिडौजा यत्कारागृहपरिचयी पङ्क्तिवदनः।

सहस्रारं साक्षाद्धृतनरशरीरं तमजयत्

तवैवावेशेन प्रियपरशुरम्ब द्विजशिशुः॥ २७.१०॥

ajeyastrailokyaprakaṭitapatākaḥ palabhujāṁ

biḍaujā yatkārāgṛhaparicayī paṅktivadanaḥ ।

sahasrāraṁ sākṣāddhṛtanaraśarīraṁ tamajayat

tavaivāveśena priyaparaśuramba dvijaśiśuḥ ॥ 27.10॥

Oh, Mother! That the unconquerable king of demons *Ravana*, who was reigning supreme over the three worlds, was to taste defeat at the hands at *Kartaviryarjuna* and was captured by him. Then the latter, the human incarnation of the *sahasrara chakra,* was subdued by the young *Rama*, with his favourite weapon, the axe, are all due to thy powerful influence. ॥ 27.10॥

Here is an allusion to the story of *Kartaviryarjuna*, of immense valour, who defeated *Ravana* and was later killed by *Parashurama*. He was also known as *sahasrabahu* because he was the incarnation of *sahasrara chakra*. *Parashurama* is one of the ten incarnations of *Vishnu*; he is said to have destroyed the arrogant *kshatriyas.* ॥ 27.10॥

त्वदीया सा शक्तिस्ककलजगदन्तेऽप्यनलसा

पुरा कार्यस्यान्ते तनयमयि हित्वा नृपरिपुम्।

अविक्षत्काकुत्स्थं दशमुखकुलोन्माथविधये

सहस्रांशुं हित्वा शशिनमिव घस्रे गलति भा॥ २७.११॥

tvadīyā sā śaktiskakalajagadante'pyanalasā

purā kāryasyānte tanayamayi hitvā nṛparipum ।

avikṣatkākutsthaṁ daśamukhakulonmāthavidhaye

sahasrāṁśuṁ hitvā śaśinamiva ghasre galati bhā ॥ 27.11॥

Mother, thy power is indescribable and does not rest even after the dissolution (the end of the world); in the days of yore after leaving *Parasurama,* you entered *Sri Rama* of the *Kakutstra* dynasty in order to destroy *Ravana*, the haughty demon. It is like the rays of sun entering the orb of the moon at the close of the day. ॥ 27.11॥

Reference to the story of *Ramayana* is found here. Devi , as *Shakti*, is the sole promoter of all heroic deeds and destroyer of evil forces, is the essence. ॥ 27.11॥

हृते लोकव्राते भगवति भवत्यैव स पुरा-

मरिः कीर्तिं लब्धुं चतुरमतिरायाति समये।

त्वया लोकत्राणे जननि रचिते राक्षसबधाद्

यशोऽवाप्तुं विष्णुर्मिलति च कुतोऽप्येष निपुणः॥ २७.१२॥

hṛte lokavrāte bhagavati bhavatyaiva sa purā-

mariḥ kīrtiṁ labdhuṁ caturamatirāyāti samaye ।

tvayā lokatrāṇe janani racite rākṣasabadhād

yaśo'vāptuṁ viṣṇurmilati ca kuto'pyeṣa nipuṇaḥ ॥ 27.12॥

Oh Goddess! The real fact is that you annihilate the world at the right time. But clever *Shiva* comes and gets the name and fame as *samharakrit*,

the destroyer. Similar is the case with the skilful Vishnu, who comes from nowhere assumes the title, protector of the world, when actually you have done everything to protect the people by removing the evil forces! ॥ 27.12॥

In Hindu mythology, the *triumvirate, trimurti-s,* i.e., *bramha, Vishnu* and *Maheshwara,* are considered *the* creator, protector and the destroyer respectively of the world. Lord *Shiva's samhara shakti*, the power of destruction and Lord *Vishnu's* protective ability, are none but *Shakti* herself. ॥ 27.12॥

स्वरूपं ते वज्रं वियति रजसां सूक्ष्ममहसा-

मुपाधिस्ते स्तोमो भवति चपला काऽपि तनुभा।

अरुद्धा ते व्याप्तिर्बलमखिलदत्तं बलनिधेः

सहस्रांशः स्वस्य प्रभवसि समस्तस्य च शिवे॥ २७.१३॥

svarūpaṁ te vajraṁ viyati rajasāṁ sūkṣmamahasā-

mupādhiste stomo bhavati capalā kā'pi tanubhā ।

aruddhā te vyāptirbalamakhiladattaṁ balanidheḥ

sahasrāṁśaḥ svasya prabhavasi samastasya ca śive ॥ 27.13॥

Mother! Thunder bolt is thy natural form; Light caused by the minute particles in the space indicates your presence; the streak of lightning is the glow of your body; hence You are the primary source of all energy and you are all-pervasive. Only a small portion of your immeasurable power is sufficient to keep this entire world going. ॥ 27.13॥

Light and energy are the natural forms of the Devi. ॥ 27.13॥

यतः कालव्याजात्पचसि भुवनं वैद्युतमहः-

प्रभावात्कालीं त्वामयि विदुरतः पण्डितवराः।

प्रभोः शस्त्रं भूत्वा दहसि यदरीन्वज्रवपुषा

प्रचण्डां चण्डीं तद्भगवति भणन्त्यक्षयबले॥ २७.१४॥

yataḥ kālavyājātpacasi bhuvanaṁ vaidyutamahaḥ-

prabhāvātkālīṁ tvāmayi viduratah paṇḍitavarāḥ ।

prabhoḥ śastraṁ bhūtvā dahasi yadarīnvajravapuṣā

pracaṇḍāṁ caṇḍīṁ tadbhagavati bhaṇantyakṣayabale ॥ 27.14॥

Since You cause the annihilation of this world by Your own brilliance in the guise of *kala* (time), You are adored as *kali* by the wise; You destroy enemies of the world by becoming the severe weapon in the hands of the Lord. Hence you are celebrated as the most fierceful goddess, *(prachandachandi*), the perennial of source of energy. ॥ 27.14॥

अयि त्वामेवेन्द्रं कथयति मुनिः कश्चिदजरे

त्वया शस्त्राढ्यं तं भणति तु परस्तत्त्वविद्दृषिः।

युवां मातापुत्रौ भगवति विभाज्यौ न भवतस्-

ततो धीनां द्वेधा विबुधजनगोष्ठीषु गतयः॥ २७.१५॥

ayi tvāmevendraṁ kathayati muniḥ kaścidajare

tvayā śastrāḍhyaṁ taṁ bhaṇati tu parastattvavidṛṣiḥ ।

yuvāṁ mātāputrau bhagavati vibhājyau na bhavatas-

tato dhīnāṁ dvedhā vibudhajanagoṣṭhīṣu gatayaḥ ॥ 27.15॥

Oh the ever youthful Mother! Someone says you are *Indra* himself. The other says *Indra* is all-powerful due to your power. I feel that, though this Mother-Son pair cannot be seen as separate, perspectives of intelligent people differ (and therefore are seen differently). ॥ 27.15॥

विकुर्वाणा विश्वं विविधगुणभेदैः परिणमद्

विधुन्वाना भावान् भुवनगतिरोधाय भवतः।

वितन्वाना शर्वं चलवदचलं काचिदवितुं

विचिन्वाना जन्तोः कृतलवमपीशा विजयते॥ २७.१६॥

vikurvāṇā viśvaṁ vividhaguṇabhedaiḥ pariṇamad

vidhunvānā bhāvān bhuvanagatirodhāya bhavataḥ ।

vitanvānā śarvaṁ calavadacalaṁ kācidavituṁ

vicinvānā jantoḥ kṛtalavamapīśā vijayate ॥ 27.16॥

Victory to the Mother! Who is the incredible energy that fashions the universe with a variety of characteristic hues. Oh the Supreme Spirit, to support the worlds You remove the evil forces operating on them; You also activate the immutable Lord and make Him the supporter of all, that exists. Though engaged in these cosmic operations You also strive hard to secure the safety of the individuals who perform good deeds! What a wonder! ॥ 27.16॥

प्रभा भानोर्यद्वद्भवसि सकलस्यापि तपनी

प्रचण्डा शक्तिः सत्यखिलभुवनेशस्य तपतः।

सुधांशोर्ज्योत्स्नेव प्रमदयसि चेतः प्रविशतो

भवन्ती भूतादेर्दहरकुहरं मोदलहरी॥ २७.१७॥

prabhā bhānoryadvadbhavasi sakalasyāpi tapanī

pracaṇḍā śaktiḥ satyakhilabhuvaneśasya tapataḥ ।

sudhāṁśorjyotsneva pramadayasi cetaḥ praviśato

bhavantī bhūtāderdaharakuharaṁ modalaharī ॥ 27.17॥

Oh Mother Supreme! You being the most vibrant power of the Lord of the universe are like the oppressive heat associated with the sun; Since You cause delight by the wave of bliss to the subtle spirit seated in the heart region *(antaratma),* You also act like the cool moonlight. ॥ 27.17॥

Paradoxical indeed! Nevertheless true. ॥ 27.17॥

प्रचण्डा गौरी वा त्वमसि वसुरुद्रार्कविनुते

स भीमः शम्भुर्वा विभुरभयदः पादसुहृदाम्।

तयोरेकं रूपं तव सहविभोः खेलति मह-

त्यमुष्मिन्नाकाशे धवलमहसि क्रीडति परम्॥ २७.१८॥

pracaṇḍā gaurī vā tvamasi vasurudrārkavinute

sa bhīmaḥ śambhurvā vibhurabhayadaḥ pādasuhṛdām ।

tayorekaṁ rūpaṁ tava sahavibhoḥ khelati maha-

tyamuṣminnākāśe dhavalamahasi krīḍati param ॥ 27.18॥

Mother praised by the *Vasus, Rudras* and the *Adityas* (the gods of all the three regions), You are both fierceful and gentle; *Prachanda* and *Gauri*. Your Lord Iswara is also equally capable of being both, terrific and

agreeable. Your fierce form is engaged in sport in the cosmic space while the gentle form resides in *soma,* of cool light, as *somaprabha*. ॥ 27.18॥

According to Hindu cosmic understanding the three regions are *Bhuloka*-terrestrial, *Bhuvarloka*- mid-region and *Swarloka*- celestial. The above mentioned group of gods maintains these regions. ॥ 27.18॥

विभक्ता या द्वेधा त्वमसि गगने शीतमहस-

स्तथा रम्ये बिम्बे ज्वलितललितस्त्रीतनुविधा।

तयोर्ब्रूहीशाने जननि कतमा मे जननभूः

पुराजन्मन्यासीद्विकटमथवोग्रैव सुषुवे॥ २७.१९॥

vibhaktā yā dvedhā tvamasi gagane śītamahasa-

stathā ramye bimbe jvalitalalitastrītanuvidhā ।

tayorbrūhīśāne janani katamā me jananabhūḥ

purājanmanyāsīdvikaṭamathavograiva suṣuve ॥ 27.19॥

Oh Ruler of the Universe! It is a fact that you here divided into two feminine forms, the illuminated, *Chandi* and the pleasing, *Lalita.* As *Chandi,* You are present in the high sky; as *Lalita*, You dwell in the moon. Tell me, of the two forms, who was my mother in my previous birth? Did *Chandi* give birth to the *vikata*-(awkward looking) Ganapati? ॥ 27.19॥

दृशोर्भेदाद् दृष्टेर्न भवति भिदा काऽपि करयोर्-

न भेदाद्भिन्नं स्यात्कृतमभिविमानैक्यवशतः।

भिदा तन्वोरेवं न भवति भिदायै तव शिवे

वियद्देशे चण्ड्यां सितमहसि गौर्यां च भवति॥ २७.२०॥

dṛśorbhedād dṛṣṭerna bhavati bhidā kā'pi karayor-

na bhedādbhinnaṁ syātkṛtamabhivimānaikyavaśataḥ ।

bhidā tanvorevaṁ na bhavati bhidāyai tava śive

viyaddeśe caṇḍyāṁ sitamahasi gauryāṁ ca bhavati ॥ 27.20॥

Just as two eyes see the same thing without any difference; just as one thing is accomplished by the two hands in mutual co-operation, so also the difference in your two forms hardly matter to me. You are one and only one both as *Chandi* in space and *Gauri* in moon. ॥ 27.20॥

तव च्छिन्नं शीर्षं विदुरखिलधात्र्यागमविदो

मनुष्याणां मस्ते बहुलतपसा यद्विदलिते।

सुषुम्नायां नाड्यां तनुकरणसम्पर्करहिता

बहिश्शक्त्या युक्ता विगतचिरनिद्रा विलससि॥ २७.२१॥

tava cchinnaṁ śīrṣaṁ vidurakhiladhātryāgamavido

manuṣyāṇāṁ maste bahulatapasā yadvidalite ।

suṣumnāyāṁ nāḍyāṁ tanukaraṇasamparkarahitā

bahiśśaktyā yuktā vigataciranidrā vilasasi ॥ 27.21॥

Devi! Sole Supporter of the world! Experts in *Tantrashastra* know you as C*hinnamasta*, the one with cleft-head. When the skull of a person is cleft open due to severe penance, *tapa,* you are awakened (in him) from deep slumber and sport without any contact with either the body or the senses as you are the energy outside of the body as well. ॥ 27.20॥

The poet is giving expression to his own experience. The *taittiriya sruti* also makes a mention of the fact that the skull of a living *yogi* is cleft open due to penance-*vyapohya shirsha kapale.* ॥ 27.20॥

उताहो तन्वङ्ग्यां भृगुकुलविधात्र्यां पितृगिरा

तनूजेनच्छिन्ने शिरसि भयलोलाक्षि नलिने।

न्यधास्तेजो भीमं निजमयि यदक्षुद्रमनघं

तदाहुस्त्वामम्ब प्रथितचरिते कृत्तशिरसम्॥ २७.२२॥

utāho tanvaṅgyāṁ bhṛgukulavidhātryāṁ pitṛgirā

tanūjenacchinne śirasi bhayalolākṣi naline ।

nyadhāstejo bhīmaṁ nijamayi yadakṣudramanaghaṁ

tadāhustvāmamba prathitacarite kṛttaśirasam ॥ 27.22॥

Oh, Mother! You being named as *Chinnamasta* might be due to the reason that you placed your powerful effulgence in the terrified woman, *Renuka,* the mother of the *Bhrugu race,* when her son *Parashurama* chopped off her head at the behest of his father, (*Renuka*'s husband). ॥ 27.22॥

The poet mentions an alternative for the epithet C*hinnamasta* in this verse. Here is an allusion to *Parashurama's* act of cutting off the head of his mother *Renuka,* at the behest of his father, *Jamadagni.* When the pleased father asked his son to get a favor from him, the son requested that his mother be brought back to life! ॥ 27.22॥

हुतं धाराज्वालाजटिलचटुले शस्त्रदहने

तपस्विन्याः कायं भगवति यदाऽम्ब त्वमविशः।

तदा तस्याः कण्ठप्रगलदसृजः कृत्तशिरसः

कबन्धेन प्राप्तो भुवनविनुतः कोऽपि महिमा॥ २७.२३॥

hutaṁ dhārājvālājaṭilacaṭule śastradahane

tapasvinyāḥ kāyaṁ bhagavati yadā'mba tvamaviśaḥ ।

tadā tasyāḥ kaṇṭhapragaladasṛjaḥ kṛttaśirasaḥ

kabandhena prāpto bhuvanavinutaḥ ko'pi mahimā ॥ 27.23॥

Mother! When you entered *Renuka,* who was punished for no fault of hers, flaming, and her headless trunk attained an extra-ordinary greatness for which reason she is being adored by all even to this day. ॥ 27.23॥

निधेस्त्वत्तो हृत्वा भगवति न लज्जे भुवि सृजन्

रसक्षोणीर्वाणीस्त्वदमलयशस्सौरभजुषः।

नृपोद्यानात्सूनोत्करमपहरन् भक्तिनटनं

वितन्वानस्तस्मै मुहुरुपहरँत्सेवक इव॥ २७.२४॥

nidhestvatto hṛtvā bhagavati na lajje bhuvi sṛjan

rasakṣoṇīrvāṇīstvadamalayaśassaurabhajuṣaḥ ।

nṛpodyānātsūnotkaramapaharan bhaktinaṭanaṁ

vitanvānastasmai muhurupaharaṁtsevaka iva ॥ 27.24॥

Mother! I am ashamed not in the least to say that I have received from You the most sweet and effective speech and employed the same in Your service i.e., to glorify thy spotless fame in my poetic composition. My

act is like that of a king's servant collecting flowers from the king's garden and offering the same in respect, to the king. ॥ 27.24॥

दधानास्सन्तोषं मनसि सुकवीनामतितरां

ददानाः प्रत्यग्रं विबुधसदसे भावमलघुम्।

कुलानामुत्साहं सपदि विदधानाश्शिववधू-

पराणां शोभन्तां जगति शिखरिण्यो गणपतेः॥ २७.२५॥ ६७५

dadhānāssantoṣaṁ manasi sukavīnāmatitarāṁ

dadānāḥ pratyagraṁ vibudhasadase bhāvamalaghum ।

kulānāmutsāhaṁ sapadi vidadhānāśśivavadhū-

parāṇāṁ śobhantāṁ jagati śikhariṇyo gaṇapateḥ ॥ 27.25॥ 675

Glory to this poetic composition, set to *shikharini* meter, composed by the poet Ganapati! This composition can please the minds of the poets, rejuvenate the minds of the learned and engross the groups of people devoted to *Shiva's* spouse. ॥ 27.25॥

अष्टाविंशः स्तबकः - aṣṭāviṁśaḥ stabakaḥ - 28th Stabaka

रेणुकादिवर्णनम् - reṇukādivarṇanam - Praise of Goddess Renuka

वसन्ततिलकावृत्तम् - vasantatilakāvṛttam - Vasantatilaka meter

अन्तर्वलक्षपरिधिभ्रममादधानो
वक्त्रस्य पूर्णतुहिनद्युतिमण्डलस्य।
हासः करोतु भवतां परमं प्रमोदं
शुद्धान्तपङ्कजदृशः प्रमथेश्वरस्य॥ २८.१॥

antarvalakṣaparidhibhramamādadhāno
vaktrasya pūrṇatuhinadyutimaṇḍalasya ।
hāsaḥ karotu bhavatāṁ paramaṁ pramodaṁ
śuddhāntapaṅkajadṛśaḥ pramatheśvarasya ॥ 28.1॥

In this section Goddess *Renuka* and deities of few other holy places are set forth.

May the lovely smile of the spouse of *Shiva,* make you most happy. The bright smile is like the halo round the lovely full-moon face of the Devi. ॥ 28.1॥

सम्मोहनानि तुहिनांशुकलाधरस्य
सञ्जीवनानि सरसीरुहसायकस्य।
सन्दीपनानि विनतेषु जनेषु शक्तेः

संहर्षणानि मम सन्तु शिवास्मितानि॥ २८.२॥

sammohanāni tuhināṁśukalādharasya

sañjīvanāni sarasīruhasāyakasya ।

sandīpanāni vinateṣu janeṣu śakteḥ

saṁharṣaṇāni mama santu śivāsmitāni ॥ 28.2॥

Devi's smile captivates Lord Shiva; rejuvenates *manmatha*; enchants the conscious power of the devotees. Let this smile make me happy always. ॥ 28.2॥

पापानि मे हरतु काचन कृत्तशीर्षा

माता पदाम्बुजभुजिष्यवितीर्णहर्षा।

या भक्तलोकवरदानविधौ विनिद्रा

वासं कमण्डलुधुनीपुलिने करोति॥ २८.३॥

pāpāni me haratu kācana kṛttaśīrṣā

mātā padāmbujabhujiṣyavitīrṇaharṣā ।

yā bhaktalokavaradānavidhau vinidrā

vāsaṁ kamaṇḍaludhunīpuline karoti ॥ 28.3॥

May the Mother C*hinnamasta*, who makes her servitors happy remove my sins. She is ever vigilant in blessing her devotees; she has made her abode in *kundalipura* on the banks of the river *kamandalu.* This place is in Tamilnadu. ॥ 28.3॥

षष्ठावतारजननावनिरेकवीरा

भीमा धुनोतु दुरितानि गणाधिपस्य।

या भक्तरक्षणविधावतिजागरूका

पुण्ये कमण्डलुधुनीपुलिने चकास्ति॥ २८.४॥

ṣaṣṭhāvatārajananāvanirekavīrā

bhīmā dhunotu duritāni gaṇādhipasya ।

yā bhaktarakṣaṇavidhāvatijāgarūkā

puṇye kamaṇḍaludhunīpuline cakāsti ॥ 28.4॥

May Mother *Renuka* destroy the sins of Ganapati, the poet. She is the mother of *Parashurama*, the sixth incarnation of *Vishnu*, who was terrific in displaying her velour and who has her abode on the holy banks of the river *kamandalu*. ॥ 28.4॥

छेदाय चेद् गतरजा मुनिरादिदेश

चिच्छेद चेद्बहुगुणस्तनयः सवित्रीम्।

दाह्यं शरीरमखिलप्रभुरीशशक्तिः

यद्याविवेश च कथा परमाद्भुतेयम्॥ २८.५॥

chedāya ced gatarajā munirādideśa

ciccheda cedbahuguṇastanayaḥ savitrīm ।

dāhyaṁ śarīramakhilaprabhurīśaśaktiḥ

yadyāviveśa ca kathā paramādbhuteyam ॥ 28.5॥

Is it not a wonder of wonders that the pious sage ordered the beheading of his wife *Renuka*, her son cut off her head and her dead body was enlivened by the divine power entering it? ॥ 28.5॥

पुत्रः प्रियस्तव शिरः सहसा चकर्त

कृत्ता च हर्षभरिता भवती ननर्त।

नो तस्य पापमपि नो तव काऽपि हानिः

नाशोऽस्य हा भुजभुवामभवद्विपाकः॥ २८.६॥

putraḥ priyastava śiraḥ sahasā cakarta

kṛttā ca harṣabharitā bhavatī nanarta ।

no tasya pāpamapi no tava kā'pi hāniḥ

nāśo'sya hā bhujabhuvāmabhavadvipākaḥ ॥ 28.6॥

Mother, when thy dear son cut off your head you danced happily over it. Neither did any sin accrue to him nor did you suffer any loss. But lo, what wonder! This act caused the destruction of the haughty *kshatriyas.* ॥ 28.6॥

The whole thing appears to be incredible. ॥ 28.6॥

अम्बैव सा सुरभिर्जुनभूपतिर्यां

वीर्याज्जहार स च भार्गव आजहार।

तस्या हतेः परगृहस्थितिरेव हेतुः

गन्धर्वदर्शनकथा रिपुकल्पितैव॥ २८.७॥

ambaiva sā surabhirjunabhūpatiryāṁ

vīryājjahāra sa ca bhārgava ājahāra ।

tasyā hateḥ paragṛhasthitireva hetuḥ

gandharvadarśanakathā ripukalpitaiva ॥ 28.7॥

The divine cow *Surabhi* which was forcibly taken away by *karthaveeryarjuna* was none other than mother *Renuka. Parashurama* brought her back to the *Ashrama*. Thus the real reason for killing her is her stay in a stranger's house. The story that she was done to death due to her infatuation with the *gandharva,* whom she saw near the bathing pond is a lie created by the enemies. ॥ 28.7॥

The poet is offering a modification to the *puranic* episode. ॥ 28.7॥

छिन्नानि नो कति शरीरभृतां शिरांसि

तत्पूज्यते जगति रैणुकमेव शीर्षम्।

कृत्ताः कलेवरवतां कति नाभयो न

चेतो धिनोति सुरभिर्मृगनाभिरेकः॥ २८.८॥

chinnāni no kati śarīrabhṛtāṁ śirāṁsi

tatpūjyate jagati raiṇukameva śīrṣam ।

kṛttāḥ kalevaravatāṁ kati nābhayo na

ceto dhinoti surabhirmṛganābhirekaḥ ॥ 28.8॥

How many heads have not rolled so far? Only the head of *Renuka* is considered worshipful. Navels of how many animals are not cut off? Only the navel of the special deer *kasturimruga* is noted for its extra-ordinary fragrance. ॥ 28.8॥

The deer mentioned here is available only in the Himalayan region. *Kasturi* is also used as a medicine in Ayurveda. ॥ 28.8॥

प्राणा वसन्ति शिरसा रहिते शरीरे

लीलासरोजति शिरस्तु करेऽस्य कृत्तम्।

तन्निघ्नमेतदखिलं च धियैव धीराः

पश्यन्तु नन्दनगरे तदिदं विचित्रम्॥ २८.९॥

prāṇā vasanti śirasā rahite śarīre

līlāsarojati śirastu kare'sya kṛttam ।

tannighnametadakhilaṁ ca dhiyaiva dhīrāḥ

paśyantu nandanagare tadidaṁ vicitram ॥ 28.9॥

Even the headless body lives! Hand of the body holds the head in the most sportive manner! The wise know that the whole world is under the control of this body! Come and see this wonder of wonders in the *kundalipura, naradanagara.* ॥ 28.9॥

Devi is worshipped in the above mentioned form in *Kundalipura*. ॥ 28.9॥

प्राणेश्वरी विधिपुरे लसतः पुरारे-

रङ्गीकरोतु शरणागतिमम्बिका मे।

लब्धं निपीय यदुरोरुहकुम्भदुग्धं

सम्बन्धमूर्तिरभवत्कविचक्रवर्ती॥ २८.१०॥

prāṇeśvarī vidhipure lasataḥ purāre-

raṅgīkarotu śaraṇāgatimambikā me ।

labdhaṁ nipīya yaduroruhakumbhadugdhaṁ

sambandhamūrtirabhavatkavicakravartī ॥ 28.10॥

Let the beloved Spouse of *purari* residing in *Brahmapuri* accept my total submission at her feet. It is a well-known fact that by suckling at her breast saint *Sambanda murthi* turned into a master poet. ॥ 28.10॥

Here is an allusion to the great *Shivacharya, Tirugnana sambandar*, who was a saint, a scholar and an eminent poet as well. He is said to have derived his poetic skill from the Devi. *Brahmapuri* is a place in *cholamandala*, Tamilnadu, the birth place of *Tirugnana sambandar.* ॥ 28.10॥

अप्राप्य लोकरचनावनपातनेषु

यस्यास्त्रयोऽपि पुरुषाः करुणाकटाक्षम्।

नैवेशते किमपि सा जगदेकमाता

भद्रा परा प्रकृतिरस्त्वघनाशिनी नः॥ २८.११॥

aprāpya lokaracanāvanapātaneṣu

yasyāstrayo'pi puruṣāḥ karuṇākaṭākṣam ।

naiveśate kimapi sā jagadekamātā

bhadrā parā prakṛtirastvaghanāśinī naḥ ॥ 28.11॥

Without the grace of whom the triumvirate viz., *Brahma, Vishnu* and *Maheshwara* cannot engage themselves in their cosmic activities; She is the primordial power behind every activity, the most auspicious deity, who erases all sins. ॥ 28.11॥

Here the deity in the place called *papanasham* is referred to. ॥ 28.11॥

राका प्रबोधशशिनो हृदयोदयस्य

नौका विपज्जलनिधौ पततां जनानाम्।

वेदध्वजस्य ललिता त्रिरुचिः पताका

काचिन्ममास्तु शरणं शिवमूलटीका॥ २८.१२॥

rākā prabodhaśaśino hṛdayodayasya

naukā vipajjalanidhau patatāṁ janānām ।

vedadhvajasya lalitā triruciḥ patākā

kācinmamāstu śaraṇaṁ śivamūlaṭīkā ॥ 28.12॥

May the Goddess, who is the full moon of the knowledge arising from the heart; boat that helps those who are entangled in troubled waters; lofty banner of *vedagirisha,* of three hues, viz., the three *gunas* provide us refuge. ॥ 28.12॥

The three gunas are *sattva, rajas* and *tamas*. ॥ 28.12॥

मौलौ महेन्द्रसुदृशस्सुमनोनिकाय-

संशोभिते सदसि मान्य इवाभिजातः।

रेणुश्च यच्चरणभूर्लभतेऽग्रपीठं

त्राणाय सा भवतु भूतपतेर्वधूर्नः॥ २८.१३॥

maulau mahendrasudṛśassumanonikāya-

saṁśobhite sadasi mānya ivābhijātaḥ ।

reṇuśca yaccaraṇabhūrlabhate'grapīṭhaṁ

trāṇāya sā bhavatu bhūtapatervadhūrnaḥ ॥ 28.13॥

Dust of the Devi is held in high reverence by placing the same on the heads by both gods and the wise. May the spouse of *Bhutapati, Shiva,* revered by all, protect us. ॥ 28.13॥

अम्बावृणोति परितोऽप्ययमन्धकारो

नात्मानमेव मम किं तु कुलं च देशम्।

शीघ्रं मदीयहृदयोदयपर्वताग्रे

श्रीमानुदेतु तव पादमयूखमाली॥ २८.१४॥

ambāvṛṇoti parito'pyayamandhakāro

nātmānameva mama kiṁ tu kulaṁ ca deśam ।

śīghraṁ madīyahṛdayodayaparvatāgre

śrīmānudetu tava pādamayūkhamālī ॥ 28.14॥

Mother! I feel, I am helpless. Darkness is engulfing me from all sides. Not only I but my country and the entire human race is plunged in darkness. Bless me so that a brilliant rayed sun rises from the mountain tip of my heart in order to dispel the darkness. ॥ 28.14॥

The poet was a fierce patriot. He also participated in India's freedom struggle. He appealed to the divine to free the country from the foreign forces. ॥ 28.14॥

कष्टं धुनोतु मम पर्वतपुत्रिकायाः

प्रत्यग्रपङ्करुहबान्धवकान्तिकान्तम्।

अम्भोरुहासनमुखामरमौलिरत्न-

ज्योतिर्विशेषितगुणं चरणारविन्दम्॥ २८.१५॥

kaṣṭaṁ dhunotu mama parvataputrikāyāḥ

prtyagrapaṅkaruhabāndhavakāntikāntam ।

ambhoruhāsanamukhāmaramauliratna-

jyotirviśeṣitaguṇaṁ caraṇāravindam ॥ 28.15॥

Let the lotus like feet of the daughter of the mountain remove my sufferings. The feet which are glowing due to the stream of light from the brilliant gems set in the crowns of *Brahma* and other array of gods, who bow down to her. ॥ 28.15॥

ज्याशिञ्जितानि समरे गिरिशं जिगीषोः

कामस्य हंसनिवहस्य निमन्त्रणानि।

धुन्वन्तु मे विपदमद्रिकुमारिकायाः

पादारविन्दकटकक्वणितानि तानि॥ २८.१६॥

jyāśiñjitāni samare giriśaṁ jigīṣoḥ

kāmasya haṁsanivahasya nimantraṇāni ।

dhunvantu me vipadamadrikumārikāyāḥ

pādāravindakaṭakakvaṇitāni tāni ॥ 28.16॥

Let the jingling sweet sound of the anklets of *Parvati*, similar to that of the twangs of *Manmatha's* bow strike terror at my difficulties. This jingle

had enthused *Manmatha* when he was engaged in a war against her Lord *Girisha*. ॥ 28.16॥

यः सर्वलोकमथनं महिषं जिगाय

यस्यैव कर्म दमनं च तदन्तकस्य।

नारीनराकृतिभृतो महसस्तमङ्घ्रिं

मञ्जीरनादमधुरं शरणं व्रजामि॥ २८.१७॥

yaḥ sarvalokamathanaṁ mahiṣaṁ jigāya

yasyaiva karma damanaṁ ca tadantakasya ।

nārīnarākṛtibhṛto mahasastamaṅghriṁ

mañjīranādamadhuraṁ śaraṇaṁ vrajāmi ॥ 28.17॥

The foot of *Parvati* sounding sweet due to the jingling bells, was powerful enough to crush *Mahishasura,* the tormentor of the three worlds. By this act, the foot also defeated *yama*, the god of death. I take refuge in the mighty foot of the man-woman form, which in essence is nothing but pure effulgence. ॥ 28.17॥

आपन्महोग्रविषराशिनिमग्नमेतं

दीनं त्वदीयचरणं शरणं प्रपन्नम्।

उद्धर्तुमम्ब करुणापरिपूर्णचित्ते

वित्तेशमित्रकुलनारि तवैव भारः॥ २८.१८॥

āpanmahograviṣarāśinimagnametaṁ

dīnaṁ tvadīyacaraṇaṁ śaraṇaṁ prapannam ।

uddhartumamba karuṇāparipūrṇacitte

vitteśamitrakulanāri tavaiva bhāraḥ ॥ 28.18॥

Mother *Parvati!* You are most compassionate. I am a helpless poor man plunged in problems. I have surrendered to you completely. Hence it is your responsibility to take me out of troubles. ॥ 28.18॥

लोकाधिराज्ञि पतितं विपदन्धकूपे

संरुद्धदृष्टिमभितस्तिमिरच्छटाभिः।

मातः समुद्धर कृपाकलिते मृडानि

पुत्रं करेण जगतामभयङ्करेण॥ २८.१९॥

lokādhirājñi patitaṁ vipadandhakūpe

saṁruddhadṛṣṭimabhitastimiracchaṭābhiḥ ।

mātaḥ samuddhara kṛpākalite mṛḍāni

putraṁ kareṇa jagatāmabhayaṅkareṇa ॥ 28.19॥

Oh Empress of the Universe! Mother *Mrudani!* Take pity on me. I have fallen into a well of deep distress. My eyes are blinded by dense darkness. Take me out of this well by extending your helping hand that can give protection to the entire world. ॥ 28.19॥

अस्य त्वदीयपदपङ्कजकिङ्करस्य

दुर्भाग्यपाकविफलीकृतपौरुषस्य।

प्राणेश्वरि प्रमथलोकपतेरुपायं

वीक्षस्व तारणविधौ निपुणे त्वमेव॥ २८.२०॥

asya tvadīyapadapaṅkajakiṅkarasya

durbhāgyapākaviphalīkṛtapauruṣasya ।

prāṇeśvari pramathalokapaterupāyaṁ

vīkṣasva tāraṇavidhau nipuṇe tvameva ॥ 28.20॥

Mother *Parvati!* I am a humble servitor at your lotus feet. Unlucky that I am, all my efforts to save myself have come to a naught. Oh beloved spouse of *Shiva*, take pity on me and think of some devise by which I can be saved. None but you alone can save me. ॥ 28.20॥

मृत्युञ्जयोरुमणिपीठतटे निषण्णे

ताटङ्ककान्तिबहुलीकृतगण्डशोभे।

माणिक्यकङ्कणलसत्करवारिजाते

जाते कुलाचलपतेर्जहि पातकं नः॥ २८.२१॥

mṛtyuñjayorumaṇipīṭhataṭe niṣaṇṇe

tāṭaṅkakāntibahulīkṛtagaṇḍaśobhe ।

māṇikyakaṅkaṇalasatkaravārijāte

jāte kulācalapaterjahi pātakaṁ naḥ ॥ 28.21॥

Oh daughter of the mountain! You are seated on the precious gem like seat of Lord Shiva's thigh; thy cheeks are glowing more and more due to the rays of the earrings falling on them; thy hands are glittering with the gem studded bangles on the wrist. Mother slay my sin. ॥ 28.21॥

किं ते वपुर्जननि तप्तसुवर्णगौरं

कामारिमोहिनि किमिन्दुकलावलक्षम्।

पाकारिनीलमणिमेचककान्त्युताहो

बन्धूकपुष्पकलिकारुचि वा स्मरामि॥ २८.२२॥

kiṁ te vapurjanani taptasuvarṇagauraṁ

kāmārimohini kimindukalāvalakṣam ।

pākārinīlamaṇimecakakāntyutāho

bandhūkapuṣpakalikāruci vā smarāmi ॥ 28.22॥

Oh, Mother! on which of your forms shall I set my mind? On Your form of *Gauri* glittering like pure gold? Or on *Saraswati* form, cool and bright like moonlight? Or on the Kali form glowing like the blue-gem? Or on the *Lakshmi* form reddish like the red *Bandhuka* flower? ॥ 28.22॥

Though you are one, you appear differently and rewards of *dhyana* of these forms are also different. ॥ 28.22॥

त्वं सुन्दरी नृपतिजातिजितस्त्वमम्बा

धूमावती त्वमजरे भुवनेश्वरी त्वम्।

काली त्वमीश्वरि शुकार्भकधारिणी त्वं

तारा त्वमाश्रितविपद्दलनासिधारा॥ २८.२३॥

tvaṁ sundarī nṛpatijātijitastvamambā

dhūmāvatī tvamajare bhuvaneśvarī tvam ।

kālī tvamīśvari śukārbhakadhāriṇī tvaṁ

tārā tvamāśritavipaddalanāsidhārā ॥ 28.23॥

You are *Tripurasundari,* (also known as *Srividya*);
You are *Chinnamasta,* the mother of *Parashurama*;
You are ageless, you are *Dhumra-varahi;* You are *Bhuvaneshwari;*
You are also the *Dakshina-kali;* holding the parrot,
You become *Tara*, ever eager to destroy the distress of your devotees. ॥ 28.23॥

त्वं भैरवी भगवती बगलामुखी त्वं

रामा च सा कमलकाननचारिणी त्वम्।

कैलासवासिनयनामृतभानुरेखे

को वेद् ते जननि जन्मवतां विभूतीः॥ २८.२४॥

tvaṁ bhairavī bhagavatī bagalāmukhī tvaṁ

rāmā ca sā kamalakānanacāriṇī tvam ।

kailāsavāsinayanāmṛtabhānurekhe

ko veda te janani janmavatāṁ vibhūtīḥ ॥ 28.24॥

You are goddess *Bhairavi* (also known as *Tripurabhairavi*). You are *Bagalamukhi;* You are *lakshmi*, wandering in the lovely lotus grove; Oh the bewitching beauty of the resident of *kailasa* mount! Who possibly can ever know the wealth of your names and forms? ॥ 28.24॥

No one knows the infinite form of Devi is the suggestion. ॥ 28.24॥

धुन्वन्तु सर्वविपदः सुकृतप्रियाणां

धुन्वन्तु चाखिलसुखान्यघलालसानाम्।

आवर्ज्य भूरिकरुणं पुरजित्तरुण्या-

श्चित्तं वसन्ततिलकाः कविभर्तुरेताः ॥ २८.२५॥ ७००

dhunvantu sarvavipadaḥ sukṛtapriyāṇāṁ

dhunvantu cākhilasukhānyaghalālasānām ।

āvarjya bhūrikaruṇaṁ purajittaruṇyā-

ścittaṁ vasantatilakāḥ kavibharturetāḥ ॥ 28.25॥ 700

May these verses of the master poet, set to the beautiful *vasantatilaka* meter, please *Parvati* of enormous compassion; Let the difficulties of the noble and the happiness of the evil be removed. ॥ 28.25॥

॥ समाप्तं च सप्तमं शतकम् ॥

॥ samāptaṁ ca saptamaṁ śatakam ॥

॥ End of Seventh Shataka ॥

॥ उमासहस्रम् ॥ ॥ umāsahasram ॥

अष्टमं शतकम् - aṣṭamaṁ śatakam - Eight Shataka

एकोनत्रिंशः स्तबकः - ekonatriṁśaḥ stabakaḥ - 29th Stabaka

नवविधभजनम् - navavidhabhajanam - Nine-fold devotional sadhana

मदलेखावृत्तम् - madalekhāvṛttam - Madaekha meter

आयुष्या भुवनानां चक्षुष्यास्त्रिपुरारेः।

कुर्वन्तु प्रमदं नः पार्वत्याः स्मितलेशाः॥ २९.१॥

āyuṣyā bhuvanānāṁ cakṣuṣyāstripurāreḥ ।

kurvantu pramadaṁ naḥ pārvatyāḥ smitaleśāḥ ॥ 29.1॥

In this chapter celebrated *navavidha bhakti*-the nine fold worship is expounded.

May the gentle smile of *Parvati,* that which is the very essence of the life of the universe, that which delights the eyes of Lord *Shiva*, give us happiness. ॥ 29.1॥

नात्यर्घाणि निरर्थं नेतव्यानि दिनानि।

अम्बायाश्चरितानि श्रोतव्यान्यनघानि॥ २९.२॥

nātyarghāṇi nirarthaṁ netavyāni dināni ।

ambāyāścaritāni śrotavyānyanaghāni ॥ 29.2॥

Waste not thy priceless days; listen to the holy deed of the Mother.

Time is fleeting. Half the life is spent in sleep, a quarter in growing up. Very little is left for the quest of the Divine which is the purpose of life given to man. He must make the utmost use of his days and cannot afford to let any time pass in other activities. He should gather himself in adoration of the Divine. ॥ 29.2॥

First step is to listen - *sravanam.*

उद्योगं कुरु जिह्वे संहर्तुं दुरितानि।

पूतान्यद्रिसुतायाः कीर्त्यन्तां चरितानि॥ २९.३॥

udyogaṁ kuru jihve saṁhartuṁ duritāni ।

pūtānyadrisutāyāḥ kīrtyantāṁ caritāni ॥ 29.3॥

Oh tongue! Exert yourself to erase the sins; laud the holy deeds of the Daughter of the Mountain. ॥ 29.3॥

By constantly uttering words of her praise, celebrating her divine deeds, vibrations of power and purity are released and they wipe out the grooves of past sins, of movements made in ignorance. Speech gets purified.

Second step is chanting - k*irthanam.* ॥ 29.3॥

श्रीसक्तिर्विनिवार्या चिन्ता काऽपि न कार्या।

नित्यं चेतसि धार्या दीनानां गतिरार्या॥ २९.४॥

śrīsaktirvinivāryā cintā kā'pi na kāryā ।

nityaṁ cetasi dhāryā dīnānāṁ gatirāryā ॥ 29.4॥

Avoid attachment to wealth; do not worry; hold always in your mind the Divine Mother, refuge of the utterly weak. ॥ 29.4॥

Attachment to material affluences keeps one immersed in worldly pursuits; this bondage must be sundered. The mind must not be allowed to be distracted or agitated; it must be kept carefree. Then is it possible to always remember the Divine and keep the remembrances steady. Third step is remembrance - *smaranam*. ॥ 29.4॥

ज्ञातुं या गदितुं या श्रोतुं या श्वसितुं या।

द्रष्टुं याऽन्तरशक्तिस्तिष्ठात्र स्मृतिरेषा॥ २९.५॥

jñātuṁ yā gadituṁ yā śrotuṁ yā śvasituṁ yā ।

draṣṭuṁ yā'ntaraśaktistiṣṭhātra smṛtireṣā ॥ 29.5॥

The inner power that makes it possible to understand, to speak, to hear, to breathe or to see, stay in that; that is remembrance. ॥ 29.5॥

There is a power of consciousness that enables the intelligence to understand, the tongue to speak, the ears to hear, the lungs to in-breath and out-breathe, the eyes to see. One must become aware of that and take one's poise in it. This active awareness of the inner consciousness is remembrance. ॥ 29.5॥

विभ्राजीनशताभं बिभ्राणं शिरसीन्दुम्।

स्मर्तव्यं जगदम्बारूपं वा धुतपापम्॥ २९.६॥

vibhrājīnaśatābhaṁ bibhrāṇaṁ śirasīndum ।

smartavyaṁ jagadambārūpaṁ vā dhutapāpam ॥ 29.6॥

Meditate upon the resplendent form of the Devi, with her crest moon as bright as the hundred suns, which removes sins. ॥ 29.6॥

Dhyana –meditation is offered as an alternative to *smarana* remembrance, mentioned in the previous verse. ॥ 29.6॥

येषां स्यात्परितप्तं प्रायश्चित्तमघेन।

रुद्राणीपदसेवा प्रायश्चित्तममीषाम्॥ २९.७॥

yeṣāṁ syātparitaptaṁ prāyaścittamaghena ।

rudrāṇīpadasevā prāyaścittamamīṣām ॥ 29.7॥

Of those whose mind is distressed due to sin, service of the feet of *Rudra's* spouse becomes repentance. ॥ 29.7॥

The feet are the reservoir of the saving power and when they are cherished and served, there is an instant transmission which purifies and transmutes the adorer. If his mind is agitated and suffers due to any wrong action committed, this service effects the deliverance.

To serve the feet of the Divine Mother is *padasevanam*. ॥ 29.7॥

तद्दीप्तं पदयुग्मं सेवे यत्र भवन्ति।

अङ्गुल्यो दश भानोर्भानूनां शतकानि॥ २९.८॥

taddīptaṁ padayugmaṁ seve yatra bhavanti ।

aṅgulyo daśa bhānorbhānūnāṁ śatakāni ॥ 29.8॥

Hence I worship her radiant feet, whose ten toes are the tens and thousands of rays of the sun. ॥ 29.8॥

नो चेत् कुप्यसि किञ्चिद् याचे वाचमतीते।

सेवां मातरुरीकुर्विष्टं मे कुरु मा वा॥ २९.९॥

no cet kupyasi kiñcid yāce vācamatīte ।

sevāṁ mātarurīkurviṣṭaṁ me kuru mā vā ॥ 29.9॥

Oh, Mother! you are beyond the ken of speech. Yet I ask you for a small favour. Pray do not be angry with me. Whether you fulfill my wishes or not, kindly keep me at your service for ever. ॥ 29.9॥

शर्वाणीचरणार्चापीठं पीवरकाणाम्।

वध्यस्थानमिदं स्यादुग्राणां दुरितानाम्॥ २९.१०॥

śarvāṇīcaraṇārcāpīṭhaṁ pīvarakāṇām ।

vadhyasthānamidaṁ syādugrāṇāṁ duritānām ॥ 29.10॥

The very pedestal used for the worship of the feet of the *Shiva's* spouse becomes the axing stand for all the savage and aggressive sins. ॥ 29.10॥

When the Divine is worshipped with feeling and concentration, all is charged with the vibrations of the Presence that manifests and accepts the worship offered. Before this dynamic charge the *karma* of even the worst of sins cannot stand. It is dissolved.

To worship the Divine Mother, *archanam*. ॥ 29.10॥

स्कन्दाम्बापदपीठस्पृष्टं चेद्बलमाप्तम्।

एकैकं सुममंहस्वेकैकं कुलिशं स्यात्॥ २९.११॥

skandāmbāpadapīṭhaspṛṣṭaṁ cedbalamāptam ।

ekaikaṁ sumamaṁhasvekaikaṁ kuliśaṁ syāt ॥ 29.11॥

Each and every flower placed at the feet the mother of Skanda, is a potential thunderbolt that destroys the most heinous sins. ॥ 29.11॥

अम्भोजोपममङ्घ्रिं शम्भोः पट्टमहिष्याः।

अंहस्संहतिमुग्रां संहर्तुं प्रणमामः॥ २९.१२॥

ambhojopamamaṅghriṁ śambhoḥ paṭṭamahiṣyāḥ ।

aṁhassaṁhatimugrāṁ saṁhartuṁ praṇamāmaḥ ॥ 29.12॥

In the following seven verses salutations are offered.

In order that it destroys the most evil of the sins, we prostrate at the lotus feet of the queen of *shambhu.* ॥ 29.12॥

ये कालीपदवेषं नालीकं प्रणमन्ति।

नैषां किञ्चिदशक्यं नालीकं मम वाक्यम्॥ २९.१३॥

ye kālīpadaveṣaṁ nālīkaṁ praṇamanti ।

naiṣāṁ kiñcidaśakyaṁ nālīkaṁ mama vākyam ॥ 29.13॥

Those who sincerely salute the feet of *Kalidevi,* are sure to succeed in every venture, this is my promise. ॥ 29.13॥

वासस्तेऽत्र समाप्तः पङ्केतो व्रज दूरम्।

कालीं शङ्करनारीं कालेऽस्मिन् प्रणमामः॥ २९.१४॥

vāsaste'tra samāptaḥ paṅketo vraja dūram ।

kālīṁ śaṅkaranārīṁ kāle'smin praṇamāmaḥ ॥ 29.14॥

We are saluting *Kali*, the consort of Shiva. Therefore sin, you may go away. Your stay here has ended. ॥ 29.14॥

Kali destroys all sins.

आशा रे तदवस्था भूभागनटतस्ते।

कामानां क्व नु पारः कामारेर्नम नारीम्॥ २९.१५॥

āśā re tadavasthā bhūbhāganaṭataste ।

kāmānāṁ kva nu pāraḥ kāmārernama nārīm ॥ 29.15॥

Oh Friend! Where is the end for the series of desires you possess? You aimlessly roam all over. Take my advice. Bow down to the consort of Shiva, the foe of *kama.* (to get freed from desires and to attain peace). ॥ 29.15॥

धन्यास्ते तुहिनाद्रेः कन्यां ये प्रणमन्ति।

अन्यानुन्नतशीर्षान् मन्ये वन्यलुलायान्॥ २९.१६॥

dhanyāste tuhinādreḥ kanyāṁ ye praṇamanti ।

anyānunnataśīrṣān manye vanyalulāyān ॥ 29.16॥

Blessed are those who bow down to Devi *Parvati.* All others hold their heads high in vain like buffaloes roaming in the wild. ॥ 29.16॥

पादाम्भोजमुमायाः प्राञ्जास्संप्रणमन्तः।

गृह्णन्ति श्रियमस्मिन् राजन्तीं निजशक्त्या॥ २९.१७॥

pādāmbhojamumāyāḥ prājñāssaṁpraṇamantaḥ ।

gṛhṇanti śriyamasmin rājantīṁ nijaśaktyā ॥ 29.17॥

Bowing to the lotus feet of *Uma*, the wise draw the prosperity glowing in the Lotus by their inherent power. ॥ 29.17॥

When the enlightened bow down in conscious submission to the lotus like feet of *Uma* the Divine Mother, there is an effortless drawing of the forces of prosperity and wealth from the feet. The interchange is spontaneous and automatic. To bow to the Divine Mother is *vandanam.* ॥ 29.17॥

मन्दाराद्रिसुताङ्घ्री दातारौ सदृशौ स्तः।

उत्कण्ठैः फलमाद्यादन्यस्मान्नतकण्ठैः॥ २९.१८॥

mandārādrisutāṅghrī dātārau sadṛśau staḥ ।

utkaṇṭhaiḥ phalamādyādanyasmānnatakaṇṭhaiḥ ॥ 29.18॥

Both the wish yielding tree *mandara* and the feet of Devi are the same in fulfilling wishes of the good. Only difference is that, one has to look up in case of the tree, while in case of Devi, one has to look down. (To serve the feet). ॥ 29.18॥

कालस्यापि विजेतुः शर्वाण्याश्चरणस्य।

एषोऽहं कविलोकक्ष्मापालोऽस्मि भुजिष्यः॥ २९.१९॥

kālasyāpi vijetuḥ śarvāṇyāścaraṇasya ।

eṣo'haṁ kavilokakṣmāpālo'smi bhujiṣyaḥ ॥ 29.19॥

Servitor of the feet of Mother *Sharvani* which are victorious even over death, I am the monarch of the world of poets! ॥ 29.19॥

The feet of the Divine Mother have the upper hand even over the all-powerful death. The poet says that by virtue of his service to these feet, he has become pre-eminent among all poets. Such is the efficacy of the Divine's service. To do service to the Divine is *dasyam*. ॥ 29.19॥

रक्ते दर्शय रागः रुद्राणीपद्मे।

चेतः पुष्यति शोभां सारस्सारवतोऽग्रे॥ २९.२०॥

rakte darśaya rāgaḥ rudrāṇīpadapadme ।

cetaḥ puṣyati śobhāṁ sārassāravato'gre ॥ 29.20॥

Oh Mind! Show reddening love for the red lotus feet of Rudra's spouse. Strength glows in the presence of the strong. ॥ 29.19॥

The mind must turn readily and naturally as to a comrade, to the lotus feet of the Divine Mother. In so doing the mind shares and glows in the ruddy splendor of the beloved feet. Friendship grows between those who have things in common. The feet have the ruddy splendor and the mind the red flush of love. To have friendship with the Divine is *sakhyam.* ॥ 29.19॥

संशोध्यागमजालं सारांशं प्रवदामः।

स्कन्दाम्बापदभक्तिर्भुक्त्यै चाथ विमुक्त्यै॥ २९.२१॥

saṁśodhyāgamajālaṁ sārāṁśaṁ pravadāmaḥ ।

skandāmbāpadabhaktirbhuktyai cātha vimuktyai ॥ 29.21॥

This, we say, is the essence from the plumbing of all *agamas*; devotion to the feet of the Mother of *Skanda* results in both enjoyment and release. ॥ 29.21॥

V*edas*, *Tantras,* and the various philosophies may each speak of different truths. But the truth common to all is the efficacy of complete surrender, to the divine which is the crown of devotion. Such a surrender does not merely effect a release from the rounds of birth and death; it also ensures full enjoyment here and beyond. Unreserved self-giving wins both liberation and fulfilment. Self-surrender to Divine is *atmanivedanam.* ॥ 29.21॥

वात्सल्यं गतिहीनेष्वायुष्यं सुकृतस्य।

भूयोभिः सह सख्यं श्रीहेतुष्विह मुख्यम्॥ २९.२२॥

vātsalyaṁ gatihīneṣvāyuṣyaṁ sukṛtasya ।

bhūyobhiḥ saha sakhyaṁ śrīhetuṣviha mukhyam ॥ 29.22॥

Being kind to the destitute enhances one's merit. Making friends with a variety of people increases one's status by adding to his wealth and fame. ॥ 29.22॥

श्लाघ्यं पुष्यति कामं प्रेमा स्वप्रमदायाम्।

शर्वाणीपदभक्तिर्नित्याय प्रमदाय॥ २९.२३॥

ślāghyaṁ puṣyati kāmaṁ premā svapramadāyām ।

śarvāṇīpadabhaktirnityāya pramadāya ॥ 29.23॥

No doubt that loving one's own wife increases one's happiness. But devotion to *Sharvani*, makes the person happy for ever. ॥ 29.22॥

एकैवं बहुभेदा भिन्नत्वाद्विषयाणाम्।

रत्याख्या द्रुतिरन्तः सा सूते फलभेदान्॥ २९.२४॥

ekaivaṁ bahubhedā bhinnatvādviṣayāṇām ।

ratyākhyā drutirantaḥ sā sūte phalabhedān ॥ 29.24॥

Though one in essence, affection shown to different objects yields different fruits. ॥ 29.24॥

हर्षं कञ्चन मातुर्मत्तो भक्तिभरेण।

तन्वन्नेष विधत्तां हेरम्बो मदलेखाः॥ २९.२५॥ ७२५

harṣaṁ kañcana māturmatto bhaktibhareṇa ।

tanvanneṣa vidhattāṁ herambo madalekhāḥ ॥ 29.25॥ 725

May these verses set to the meter *madalekha* composed by Ganapati, who is intoxicated with his devotion to the Mother, please her. ॥ 29.25॥

Translation of ten verses of this **stabaka** are taken from the book, **Adoration of the Divine Mother,** by MP Pandit.

त्रिंशः स्तबकः - triṁśaḥ stabakaḥ - 30th Stabaka

मानसपूजा - mānasapūjā - Sixteen steps for internal worship

प्रमाणिकावृत्तम् - pramāṇikāvṛttam - Pramanika meter

Internal worship is established in this stabaka.

Sixteen steps of internal (manasika) worship of Devi such as Invoking and Dhyaana are depicted in this 30th stabaka.

कृतेन सा निसर्गतो धृतेन नित्यमानने।

सितेन शीतशैलजा स्मितेन शं तनोतु मे॥ ३०.१॥

kṛtena sā nisargato dhṛtena nityamānane ।

sitena śītaśailajā smitena śaṁ tanotu me ॥ 30.1॥

Daughter of snow mountain with natural smile ever shining on her face may bless me with happiness. ॥ 30.1॥

प्रतिक्षणं विनश्वरानये विसृज्य गोचरान्।

समर्चयेश्वरीं मनो विविच्य विश्वशायिनीम्॥ ३०.२॥

pratikṣaṇaṁ vinaśvarānaye visṛjya gocarān ।

samarcayeśvarīṁ mano vivicya viśvaśāyinīm ॥ 30.2॥

Oh Mind! Leave all objects seen through sensory organs that are perishing every minute and worship Devi who is residing in the entire universe, with proper understanding. ॥ 30.2॥

First step of worship, dhyaana, is spoken of here. ॥ 30.2॥

विशुद्धदर्पणेन वा विधारिते हृदाऽम्ब मे।

अयि प्रयच्छ सन्निधिं निजे वपुष्यगात्मजे॥ ३०.३॥

viśuddhadarpaṇena vā vidhārite hṛdā'mba me ।

ayi prayaccha sannidhiṁ nije vapuṣyagātmaje ॥ 30.3॥

Oh, Mother! grant me place in your own form while you reside in my heart which is like a pure mirror. ॥ 30.3॥

Please grant me the vision of your form (as a reflection) residing in my heart which is like a pure mirror. Second step of worship, 'invoking' (avahana) is talked about here. ॥ 30.3॥

पुरस्य मध्यमाश्रितं सितं यदस्ति पङ्कजम्।

अजाण्डमूल्यमस्तु ते सुरार्चिते तदासनम्॥ ३०.४॥

purasya madhyamāśritaṁ sitaṁ yadasti paṅkajam ।

ajāṇḍamūlyamastu te surārcite tadāsanam ॥ 30.4॥

Oh Mother worshipped by gods! May my lotus heart, situated in the middle of my physical form, be your seat, the origin of the entire universe. ॥ 30.4॥

Third step of worship, 'offering seat' is told here. ॥ 30.4॥

अखण्डधारया द्रवन्नवेन्दुशेखरप्रिये।

मदीयभक्तिजीवनं दधातु तेऽम्ब पाद्यताम्॥ ३०.५॥

akhaṇḍadhārayā dravannavenduśekharapriye ।

madīyabhaktijīvanaṁ dadhātu te'mba pādyatām ॥ 30.5॥

Oh Mother consort of Shiva! May the incessant flow of my devotion be the water for washing your feet. ॥ 30.5॥

Fourth step of worship, 'offering water for washing feet (paadya)' is mentioned here.

विवासनौघमानसप्रसादतोयमम्ब मे।

समस्तराज्ञि हस्तयोरनर्घमर्घ्यमस्तु ते॥ ३०.६॥

vivāsanaughamānasaprasādatoyamamba me ।

samastarājñi hastayoranarghamarghyamastu te ॥ 30.6॥

Oh Mother empress of the entire universe! May the purity of my mind, devoid of all worldly attachments be the offer of water to wash your hands. ॥ 30.6॥

Fifth step of worship, 'water to hands (arghya)' is cited here. ॥ 30.6॥

महेन्द्रयोनिचिन्तनाद् भवन्भवस्य वल्लभे।

महारसो रस(स्त्वया निपीयतां विशुद्धये॥ ३०.७॥

mahendrayonicintanād bhavanbhavasya vallabhe ।

mahāraso rasastvayā nipīyatāṁ viśuddhaye ॥ 30.7॥

Oh beloved of Shiva, please consume maharasa (ambrosia) that is formed by contemplating on the source of ambrosia (mahendrayoni) for cleansing my physical form. ॥ 30.7॥

Acording to yogic faith, maha-rasa (ambrosia) would be formed in indrayoni (source of ambrosia) which is stationed on the path of Sushumna nadi when an aspirant contemplates on it. Here the poet aspires that Devi would dwell within him after his physical form is cleansed by her while accepting the offer of maharasa (ananda-rasa) obtained from his yoga-siddhi. The sixth step of worship, 'offering a drink (paaniya)' is suggested here. ॥ 30.7॥

सहस्रपत्रपङ्कजद्रवत्सुधाजलेन सा।

सहस्रपत्रलोचना पिनाकिनोऽभिषिच्यते॥ ३०.८॥

sahasrapatrapaṅkajadravatsudhājalena sā ।

sahasrapatralocanā pinākino'bhiṣicyate ॥ 30.8॥

May the amrita-rasa that flows from Sahasrara chakra (lotus of thousand petals) be abhisheka-jala (ceremonial bath) to Shiva's consort. ॥ 30.8॥

Seventh step of worship, 'abhisheka' is told here. ॥ 30.8॥

ममार्जितं यदिन्द्रियैः सुखं सुगात्रि पञ्चभिः।

तदम्ब तुभ्यमर्पितं सुधाख्यपञ्चकायताम्॥ ३०.९॥

mamārjitaṁ yadindriyaiḥ sukhaṁ sugātri pañcabhiḥ ।

tadamba tubhyamarpitaṁ sudhākhyapañcakāyatām ॥ 30.9॥

Oh Mother who has beautiful form! May the bliss (blissful experience) obtained by my five sensory organs serve as your panchamrita - abhisheka (anoint ing) with five sweet ingredients. ॥ 30.9॥

Eighth step of worship, 'panchamrita snaana' (anointing with five sweet ingredients) is described here. ॥ 30.9॥

वसिष्ठगोत्रजन्मना द्विजेन निर्मितं शिवे।

इदं शरीरमेव मे तवास्तु दिव्यमंशुकम्॥ ३०.१०॥

vasiṣṭhagotrajanmanā dvijena nirmitaṁ śive ।

idaṁ śarīrameva me tavāstu divyamaṁśukam ॥ 30.10॥

Oh Shive! May this physical form made by a brahmin of Vasishta gotra be your divine robe. ॥ 30.10॥

An Acharya of high order can prepare his physical form worthy of being a divine robe of Devi when he prepares his inner form to be a worthy place for Devi's abode by the power of his Tapas. Ninth step of worship, 'offer of clothing ' is voiced here. ॥ 30.10॥

विचित्रसूक्ष्मतन्तुभृन्ममेयमात्मनाडिका।

सुखप्रबोधविग्रहे मखोपवीतमस्तु ते॥ ३०.११॥

vicitrasūkṣmatantubhṛnmameyamātmanāḍikā ।

sukhaprabodhavigrahe makhopavītamastu te ॥ 30.11॥

Oh Mother with the image of bliss and knowledge (chidananda sharire)! My (sushumna) nerve that has wonderful suttle string be your sacred thread (yajnopavita). ॥ 30.11॥

Tenth step of worship, 'offering sacred thread (makhopavita/yajnopavita)' is told here. ॥ 30.11॥

महद्विचिन्वतो मम स्वकीयतत्त्वविित्तिजम्।

इदं तु चित्तसौरभं शिवे तवास्तु चन्दनम्॥ ३०.१२॥

mahadvicinvato mama svakīyatattvavittijam ।

idaṁ tu cittasaurabhaṁ śive tavāstu candanam ॥ 30.12॥

Oh Shive! Consort of Lord Shiva! May this fragrance of my mind that has got the knowledge as the result of contemplating on the highest Truth be 'chandana' (fragrant paste) to you. ॥ 30.12॥

The mind has become fragrant by enquiry into the highest Truth of the world. Eleventh step of worship, 'offering gandha - chandana (fragrant body paste)' is cited here. ॥ 30.12॥

महेशनारिनिःश्वसँस्तथाऽयमुच्छ्वसँस्तदा।

तवानिशं समर्चको ममास्तु जीवमारुतः॥ ३०.१३॥

maheśanāriniḥśvasam□stathā'yamucchvasam□stadā ।

tavāniśaṁ samarcako mamāstu jīvamārutaḥ ॥ 30.13॥

Oh consort of Mahesha! May the life force (vital energy) through my breath constantly moving along with inhalation and exhalation be the offer of flower to you. ॥ 30.13॥

Commentary - Prabha interprets 'samarchaka' as flower. Twelfth step of worship with 'flower' is mentioned here. ॥ 30.13॥

विपाककालपावकप्रदीप्तपुण्यगुग्गुलुः।

सुवासनाक्यधूपभृद् भवत्वयं ममाम्ब ते॥ ३०.१४॥

vipākakālapāvakapradīptapuṇyagugguluḥ ।

suvāsanākyadhūpabhṛd bhavatvayaṁ mamāmba te ॥ 30.14॥

Oh, Mother! may this guggulu - virtuous fruit (as result) of perfoming fire ritual (best deeds) at appropriate time by me be the offer of 'dhupa' (fragrant fume) to you. ॥ 30.14॥

Thirteenth step of worship, offer of 'dhupa' is spoken of here. Guggulu, the fruit (result) of performance of yajna or virtuous deeds has become the fragrant fume offered to goddess. ॥ 30.14॥

गुहावतारमौनिना मयीश्वरि प्रदीपिता।

इयं प्रबोधदीपिका प्रमोददायिकाऽस्तु ते॥ ३०.१५॥

guhāvatāramauninā mayīśvari pradīpitā ।

iyaṁ prabodhadīpikā pramodadāyikā'stu te ॥ 30.15॥

Oh Ishvari! May this light of knowledge ignited in me by the sage of silence, Ramana Maharshi who is incarnate of Guha (Skanda), be the light that pleases you. ॥ 30.15॥

Fourteenth step of worship, 'lighting of the lamp' is referred to here. ॥ 30.15॥

इमामयि प्रियात्प्रियां महारसामहङ्कृतिम्।

निवेदयामि भुज्यतामियं त्वया निरामये॥ ३०.१६॥

imāmayi priyātpriyāṁ mahārasāmahaṅkṛtim ।

nivedayāmi bhujyatāmiyaṁ tvayā nirāmaye ॥ 30.16॥

Oh, Mother! Who is unaffected by any ailment! I offer my ego, that is the dearest of dear things, to you as food. ॥ 30.16॥

Devi is addressed as one who has no ailments because normally ego which is offered here is believed to be afflicted with many impurities. But, the epithet 'maharasa' to 'ahankriti-ego' suggests here that the poet's ego is pure that is merged with consciousness. ॥ 30.16॥

Fifteenth step of worship, 'offering food' is cited here. ॥ 30.16॥

सरस्वती सुधायते मनो दधाति पूगताम्।

हृदेव पत्रमम्बिके त्रयं समेत्य तेऽर्प्यते॥ ३०.१७॥

sarasvatī sudhāyate mano dadhāti pūgatām ।

hṛdeva patramambike trayaṁ sametya te'rpyate ॥ 30.17॥

Oh Ambike! My speech, mind and heart are offered to you as three ingredients of 'tambula - pan' viz., smearing of sweetness on leaf, arecanut and betal leaf. ॥ 30.17॥

Sixteenth step of worship, 'offer of 'tambula - pan' is spoken of here. ॥ 30.17॥

विनीलतोयदान्तरे विराजमानविग्रहा।

निजाविभूतिरस्तु ते तटिल्लता प्रकाशिका॥ ३०.१८॥

vinīlatoyadāntare virājamānavigrahā ।

nijāvibhūtirastu te taṭillatā prakāśikā ॥ 30.18॥

Manifestation of your true form as Lightning amidst the blue sky be your 'nirajana – showing of the light'. ॥ 30.18॥

Here, the presence of Devi as lightning inside a human form is suggested. Devi is praised as seated above six chakras. Offer of 'nirajana', the seventeenth form of worship, is talked about here. ॥ 30.18॥

स्वरोऽयमन्तरम्बिके द्विरेफवत्स्वरँस्तदा।

ममाभिमन्त्र्य धीसुमं ददाति देवि तेऽङ्घ्रये॥ ३०.१९॥

svaro'yamantarambike dvirephavatsvaram□stadā ।

mamābhimantrya dhīsumaṁ dadāti devi te'ṅghraye ॥ 30.19॥

Oh Ambike! May this inner voice which is constantly hovering like a bee around my intellect - flower which is sanctified with the power of consciousness, be at your feet. ॥ 30.19॥

Worship of any devata starts with the 'avahana – invoking' and ends with 'visarjana' i.e., placing back at the original place, in the external image worship. But, here the spiritual worship that takes place at all times is described and the prayer ends with 'mantrapushpa' by the mention of the word 'abhimantrya' after all the offerings are completed. ॥ 30.19॥

तवार्चनं निरन्तरं यतो विधातुमस्म्यहम्।

न विश्वनाथपत्नि ते विसर्जनं विधीयते॥ ३०.२०॥

tavārcanaṁ nirantaraṁ yato vidhātumasmyaham ।

na viśvanāthapatni te visarjanaṁ vidhīyate ॥ 30.19॥

Oh wife of Vishvanatha! it is not proper to do visarjana as part of the worship because I want to worship you at all times. ॥ 30.19॥

वियोग इन्दुधारिणा न चेह विश्वनायिके।

मदम्ब सोऽत्र राजते तटिल्लताशिखान्तरे॥ ३०.२१॥

viyoga indudhāriṇā na ceha viśvanāyike ।

madamba so'tra rājate taṭillatāśikhāntare ॥ 30.21॥

Oh, Mother! Empress of the universe! There will never be separation from your husband, Shiva who is shining at the top of lightning (within me). ॥ 30.19॥

Shiva is dwelling in the sky-like heart (hridayakasha). Devi, who is invoked, is also there as lightning. Hence there is no separation between the couple. ॥ 30.19॥

इदं शरीरमेककं विभाव्य नव्यमन्दिरम्।

विहारमत्र सेश्वरा भवानि कर्तुमर्हसि॥ ३०.२२॥

idaṁ śarīramekakaṁ vibhāvya navyamandiram ।

vihāramatra seśvarā bhavāni kartumarhasi ॥ 30.22॥

Oh Bhavani, enjoy along with your husband, Ishwara by taking this form of mine as your new abode. ॥ 30.22॥

'Seshvara – with Ishvara' is said here because Shiva's place is the heart and the chief abode of Devi is sahasrara. ॥ 30.22॥

जडेष्विवालसेष्विव प्रयोजनं न निद्रया।

विहर्तुमेव याच्यसे हृदीशसद्मराज्ञि मे॥ ३०.२३॥

jaḍeṣvivālaseṣviva prayojanaṁ na nidrayā ।

vihartumeva yācyase hṛdīśasadmarājñi me ॥ 30.23॥

Oh, Mother! Queen of Ishvara's abode! There is no use of sleeping within people who are not conscious of your presence. I plead you to be (always) active within me. ॥ 30.23॥

अयं तवाग्रिमः सुतः श्रितो मनुष्यविग्रहम्।

तनूजवेश्मसौष्ठवं मृडानि पश्य कीदृशम्॥ ३०.२४॥

ayaṁ tavāgrimaḥ sutaḥ śrito manuṣyavigraham ।

tanūjaveśmasauṣṭhavaṁ mṛḍāni paśya kīdṛśam ॥ 30.24॥

Oh, Mother! Your elder son (Ganesha) is in front of you taking human form. Look at how good is your son's (mine) form (with enlightened soul). ॥ 30.24॥

गणेशितुर्महाकवेरसौ प्रमाणिकावली।

मनोम्बुजे महेश्वरीप्रपूजनेषु शब्द्यताम्॥ ३०.२५॥ ७५०

gaṇeśiturmahākaverasau pramāṇikāvalī ।

manombuje maheśvarīprapūjaneṣu śabdyatām ॥ 30.25॥ 750

May these verses composed in Pramanika meter by the great poet Ganesha (Vasishta Ganapati Muni) resonate in the minds of worshippers during their worship of Maheshvari. ॥ 30.25॥

एकत्रिंशः स्तबकः - ekatriṁśaḥ stabakaḥ - 31st Stabaka

नामवैभवम् - nāmavaibhavam - greatness of chanting names of Devi

उपजातिवृत्तम् - upajātivṛttam - Upajati meter

दरस्मितश्रीकपटा सुपर्व-
स्रोतस्विनी पर्वतजास्यजाता।
पङ्कं मम क्षालयतादशेषं
संसारमग्ने हृदये विलग्नम्॥ ३१.१॥

darasmitaśrīkapaṭā suparva-
srotasvinī parvatajāsyajātā ।
paṅkaṁ mama kṣālayatādaśeṣaṁ
saṁsāramagne hṛdaye vilagnam ॥ 31.1॥

Here the *Mahima,* the greatness of Devi has been described.

May the radiant smile of goddess *Parvati*, the divine river *Ganges*, wash off all our sins from our hearts, engrossed in this world of rounds of births and deaths. ॥ 31.1॥

हराट्टहासेन समं मिलित्वा
पित्रेव पुत्रो गुरुणेव शिष्यः।
विभ्राजमानो मम शं करोतु

हासाङ्कुरः केसरिवाहनायाः॥ ३१.२॥

harāṭṭahāsena samaṁ militvā

pitreva putro guruṇeva śiṣyaḥ ।

vibhrājamāno mama śaṁ karotu

hāsāṅkuraḥ kesarivāhanāyāḥ ॥ 31.2॥

As a father and a son, a teacher and student laugh together, may the smile of *Durga,* mounted on the lion, with the loud laughter of Lord *Shiva,* bring happiness to me. ॥ 31.2॥

It is well known that Lord *Shiva's* laughter is frightful and smile of Devi is beautiful. The comparisons of father and son, teacher and disciple indicate the pacification of *Shiva's* fierce laughter. ॥ 31.2॥

नमश्शिवायै भणत द्विपादो

युष्माकमग्र्यां धिषणां दधत्यै।

आधारचक्रेशितुरम्बिकायै

ब्रह्माण्डचक्रस्य विधायिकायै॥ ३१.३॥

namaśśivāyai bhaṇata dvipādo

yuṣmākamagryāṁ dhiṣaṇāṁ dadhatyai ।

ādhāracakreśiturambikāyai

brahmāṇḍacakrasya vidhāyikāyai ॥ 31.3॥

Oh human beings! Praise Goddess *Uma,* who has fashioned this universe, the mother of Lord *Ganesha* who is stationed in the

adharachakra, who possesses pre-eminent wisdom, with the words of salutations. Otherwise what is the difference between animals and human beings? ॥ 31.3॥

There are six levels of energy concentration in every human being, starting from *Muladhara* to *Agna chakra*. *Muladhara* is the base energy level and it has to be elevated till *Agna chakra*. ॥ 31.3॥

नदन्ति गावोऽपि विशिष्टकाले-

ष्वम्बेति यो नाह्वयते स किं ना।

लक्ष्यं पुनः प्राणवदस्तु सर्वं

सर्वस्य चान्तर्हि पराऽस्ति शक्तिः॥ ३१.४॥

nadanti gāvo'pi viśiṣṭakāle-

ṣvambeti yo nāhvayate sa kiṁ nā ।

lakṣyaṁ punaḥ prāṇavadastu sarvaṁ

sarvasya cāntarhi parā'sti śaktiḥ ॥ 31.4॥

At the time of milking, even the cows make the sound *Amba*; is he a human being who does not call her as mother, though he has received special grace from her? ॥ 31.4॥

A human being is more intelligent and better equipped than animals. Devi is present in all the living beings in the form of internal energy in them. Hence it is the prerogative of the humans to realize their inner essence and call her as mother. ॥ 31.4॥

आत्मन्युतान्यत्र विधाय लक्ष्यं

तां शक्तिमाद्यामखिलेषु सुप्ताम्।

यावत्प्रबोधं मुहुराह्वयस्व

प्रबुध्यते सा यदि किन्न्वसाध्यम्॥ ३१.५॥

ātmanyutānyatra vidhāya lakṣyaṁ

tāṁ śaktimādyāmakhileṣu suptām ।

yāvatprabodhaṁ muhurāhvayasva

prabudhyate sā yadi kinnvasādhyam ॥ 31.5॥

(Oh humans), You concentrate on Her, who is present in you and in all the things other than you, in the form of latent energy (asleep). You awaken her (make her active), by constant meditation. When she becomes active nothing is impossible. You can achieve everything. ॥ 31.5॥

ये नाम शान्तिं परमां वहन्तो

नामानि शीताचलपुत्रिकायाः।

सङ्कीर्तयन्तो विजने वसन्ति

जयन्ततातादपि ते जयन्ति॥ ३१.६॥

ye nāma śāntiṁ paramāṁ vahanto

nāmāni śītācalaputrikāyāḥ ।

saṅkīrtayanto vijane vasanti

jayantatātādapi te jayanti ॥ 31.6॥

Those who sing the glories of *Parvati* living in secluded places, peaceful in their disposition, are better than Lord *Indra*, the king of Gods. ॥ 31.6॥

The people who meditate on the names of *Parvati* are lucky, and they lead a meaningful life. ॥ 31.6॥

नामानि सङ्कीर्तयतां जनानां

कारुण्यवत्याः करिवक्त्रमातुः।

पुनर्जनन्या जठरे निवासा-

दायासवत्ता भवतीति मिथ्या॥ ३१.७॥

nāmāni saṅkīrtayatāṁ janānāṁ

kāruṇyavatyāḥ karivaktramātuḥ ।

punarjananyā jaṭhare nivāsā-

dāyāsavattā bhavatīti mithyā ॥ 31.7॥

Those who sing the names of the compassionate Mother are kept away from the difficult process of rebirth and are liberated. ॥ 31.7॥

पापैस्समन्तात्समभिद्रुतोऽपि

विश्वस्य ते विक्रममस्मि धीरः।

न चेद्रसज्ञे भवती ब्रवीति

नामानि शीतांशुभृतो हतोऽहम्॥ ३१.८॥

pāpaissamantātsamabhidruto'pi

viśvasya te vikramamasmi dhīraḥ ।

na cedrasajñe bhavatī bravīti

nāmāni śītāṁśubhṛto hato'ham ॥ 31.8॥

Oh Tongue! Who knows the tastes well, Trusting your valiance I remain bold. If you are not pronouncing *the* holy names of the wife of *Shiva,* I feel wretched. ॥ 31.8॥

Having confidence in the strength of my tongue, I can destroy all my sins by pronouncing the *Devi namas*. ॥ 31.8॥

देहीति सम्पल्लवदर्पितानां

द्वारेषु घोषं कुरुषे परेषाम्।

भवानि भद्रे भुवनाम्ब दुर्गे

पाहीति नायाति किमम्ब जिह्वे॥ ३१.९॥

dehīti sampallavadarpitānāṁ

dvāreṣu ghoṣaṁ kuruṣe pareṣām ।

bhavāni bhadre bhuvanāmba durge

pāhīti nāyāti kimamba jihve ॥ 31.9॥

Oh Tongue! You go to the doors of rich people, who are proud of their wealth and you literally beg them in a loud voice. Why do you not repeat the words like *Bhavani, Lokamata, sarvamangala, Durga*, please protect me? ॥ 31.9॥

Here approaching the people who are haughty of their little wealth and begging to them is condemned and praying Devi is praised. ॥ 31.9॥

वाक्यानि वक्तुं यदि ते रसज्ञे

रसोज्ज्वलानि व्यसनं गरीयः।

किं वा नमोन्तानि सुधां किरन्ति

नामानि नो सन्ति कुमारमातुः॥ ३१.१०॥

vākyāni vaktuṁ yadi te rasajñe

rasojjvalāni vyasanaṁ garīyaḥ ।

kiṁ vā namontāni sudhāṁ kiranti

nāmāni no santi kumāramātuḥ ॥ 31.10॥

Oh Tongue! Well versed in tasting, if you are deeply interested in reading the long verses describing *Sringara* and other *rasas,* can't you spell out the names of the mother of Lord *Subrahmanya*, spreading the heavenly nectar? ॥ 31.10॥

यद् गीयते शैलसुताभिधानं

तदेव बोध्यं सुकृतं प्रधानम्।

अज्ञानिलोकस्य कृते भणन्ति

यज्ञादिपुण्यानि पराणि विज्ञाः॥ ३१.११॥

yad gīyate śailasutābhidhānaṁ

tadeva bodhyaṁ sukṛtaṁ pradhānam ।

ajñānilokasya kṛte bhaṇanti

yajñādipuṇyāni parāṇi vijñāḥ ॥ 31.11॥

It should be known that uttering Devi's names is highly sacred. Only the ignorant think that performing sacrifices and other sacred acts are means of attaining purity. ॥ 31.11॥

Here it is made clear that meditating on *Devi's names* is more sacred than performing sacrifices. ॥ 31.11॥

साम्ना प्रयुक्तेन जगद्वशे स्यात्

नाम्ना सदोक्तेन जगद्विनेत्री।

वेदोभयं सम्यगिदं कृती यो

भवे भयं तस्य कुतोऽपि न स्यात्॥ ३१.१२॥

sāmnā prayuktena jagadvaśe syāt

nāmnā sadoktena jagadvinetrī ।

vedobhayaṁ samyagidaṁ kṛtī yo

bhave bhayaṁ tasya kuto'pi na syāt ॥ 31.12॥

We can win over the whole world by good and pleasing words. It is possible to control the people by *samopaya* i.e. negotiation. By continuous meditation on Devi's names, one can take control of the three worlds. That lucky person has no fear from anything. ॥ 31.12॥

सङ्कीर्तनात्तुष्यति शर्वयोषा

तुष्टा त्वभीष्टं न ददाति नैषा।

इमं त्वविज्ञाय जगत्युपायं

ब्रजन्त्यपायं बहुधा मनुष्याः॥ ३१.१३॥

saṅkīrtanāttuṣyati śarvayoṣā

tuṣṭā tvabhīṣṭaṁ na dadāti naiṣā ।

imaṁ tvavijñāya jagatyupāyaṁ

brajantyapāyaṁ bahudhā manuṣyāḥ ॥ 31.13॥

Shiva's wife Parvati is pleased by meditating on her names. It is not that she will not fulfill our wishes. Those who do not know this simple fact have to face dangers in many ways. ॥ 31.13॥

भाषे भुजङ्गाभरणप्रियाया

नामानि कामानितरान् विहाय।

अपि प्रपञ्चातिगघोरकृत्यं

करोतु किं मां तरणेरपत्यम्॥ ३१.१४॥

bhāṣe bhujaṅgābharaṇapriyāyā

nāmāni kāmānitarān vihāya ।

api prapañcātigaghorakṛtyaṁ

karotu kiṁ māṁ taraṇerapatyam ॥ 31.14॥

I chant the names of Devi, the wife of *Shiva*, by keeping away all the other wishes. Is it possible for Lord *Yama*, the son of Sun, to harm me? ॥ 31.14॥

Yama is the Lord of death in Hindu scriptures. Even death pales into insignificance before the holy names of Devi. ॥ 31.14॥

यज्ञेन दानैः कठिनव्रतैर्वा

सिद्धिं य इच्छेत्स ग्रहीतुमिच्छेत्।

मातुः शयानोऽङ्कतले शशाङ्कं

महेश्वरीं कीर्तयतस्तु सिद्धिः॥ ३१.१५॥

yajñena dānaiḥ kaṭhinavratairvā

siddhiṁ ya icchetsa grahītumicchet ।

mātuḥ śayāno'ṅkatale śaśāṅkaṁ

maheśvarīṁ kīrtayatastu siddhiḥ ॥ 31.15॥

One who wants to attain spiritual success by performing sacrifices, by being charitable, by observing religious austerities is like wishing for the moon lying on the lap of one's mother. The easy way to attain the Mother is to meditate on her names than following difficult means like performing sacrifices. ॥ 31.15॥

रहस्यतन्त्राणि विविच्य दूरं

व्याजं विमुच्य प्रवदामि सारम्।

नामैव कामारिपुरन्ध्रिकायाः

सिद्धेर्निदानं न मखो न दानम्॥ ३१.१६॥

rahasyatantrāṇi vivicya dūraṁ

vyājaṁ vimucya pravadāmi sāram ।

nāmaiva kāmāripurandhrikāyāḥ

siddhernidānaṁ na makho na dānam ॥ 31.16॥

Keeping away the techniques which are difficult to be understood, having abandoned the falsehood, I am telling you the essence. Do you know what it is? It is the chanting of the names of *Parvati*, wife of the enemy of *Manmatha,* i.e. S*hiva*. It is the prime means to attain all the four *purusharthas,* values of human life and not sacrifice charity or anything else. ॥ 31.16॥

पीयूषमीषन्मधुरं भणन्ति

ये नाम रामाधरपानलोलाः।

कामारिरामाह्वयगानलोलाः

कवीश्वराः काञ्जिकमालपन्ति॥ ३१.१७॥

pīyūṣamīṣanmadhuraṁ bhaṇanti

ye nāma rāmādharapānalolāḥ ।

kāmārirāmāhvayagānalolāḥ

kavīśvarāḥ kāñjikamālapanti ॥ 31.17॥

The poets say that even though the nectar is sweet, it is not as sweet as the lips of a beautiful lady. Those who are fond of chanting the names of *Devi*, say that even the nectar is tasteless like sour gruel. ॥ 31.17॥

सुधाघटः कोऽप्यधरो वधूनां

कविस्सुधातोयधरोऽभिधेयः।

अयं सुधावीचिवितानमाली

नामप्रणादो नगकन्यकायाः॥ ३१.१८॥

sudhāghaṭaḥ ko'pyadharo vadhūnāṁ

kavissudhātoyadharo'bhidheyaḥ ।

ayaṁ sudhāvīcivitānamālī

nāmapraṇādo nagakanyakāyāḥ ॥ 31.18॥

The lips of the ladies are like the pots of heavenly nectar. The poet describes the clouds, which give nectar like water. The sound of the chanting of the names of Devi is like an ocean spreading nectar by its waves. Chanting and meditating on Devi's names is the greatest pious act one can perform on this earth, says the author. ॥ 31.18॥

सुरालये भातितरां सुधैका

सुधा परा वाचि महाकवीनाम्।

बिम्बाधरे कञ्जदृशां सुधाऽन्या

सुधेतरा नामनि लोकमातुः॥ ३१.१९॥

surālaye bhātitarāṁ sudhaikā

sudhā parā vāci mahākavīnām ।

bimbādhare kañjadṛśāṁ sudhā'nyā

sudhetarā nāmani lokamātuḥ ॥ 31.19॥

Nectar is considered superior in the heaven. Other nectar resides in the words of great poets. Another kind of nectar shines in the lips of beautiful women. The nectar contained in the chanting of Devi's names is completely different from all these because it can secure the release from the bondage of births and deaths. ॥ 31.19॥

माधुर्यमाभात्यधरे वधूनां

चकोरबन्धोः शकले प्रसादः।

त्रिस्रोतसो वारिणि पावनत्वं

त्रयं च नाम्नि त्रिपुराम्बिकायाः॥ ३१.२०॥

mādhuryamābhātyadhare vadhūnāṁ

cakorabandhoḥ śakale prasādaḥ ।

trisrotaso vāriṇi pāvanatvaṁ

trayaṁ ca nāmni tripurāmbikāyāḥ ॥ 31.20॥

Sweetness resides in the lips of young women. Splendor of the moon phases is pleasing. Purity resides in the river *Ganges*. However all the three are present in the names of Devi. ॥ 31.20॥

या माधुरी प्रेमभरेण दष्टे

जागर्ति कान्तावरदन्तचेले।

सा दृश्यते भक्तिभरेण गीते

धराधराधीशसुताभिधाने॥ ३१.२१॥

yā mādhurī premabhareṇa daṣṭe

jāgarti kāntāvaradantacele ।

sā dṛśyate bhaktibhareṇa gīte

dharādharādhīśasutābhidhāne ॥ 31.21॥

The sweet taste that a person enjoys by kissing a loving woman can also be enjoyed by a devotee chanting the names of *Parvati,* the daughter of King of mountains. ॥ 31.21॥

यत्ते जगल्लम्पटकेऽपि वर्णा-

स्तन्मेऽमृतं नाम नगात्मजायाः।

लालामयो यो मम तं ब्रवीषि

सुधामयं स्त्रीदशनच्छदं त्वम्॥ ३१.२२॥

yatte jagallampaṭake'pi varṇā-

stanme'mṛtaṁ nāma nagātmajāyāḥ ।

lālāmayo yo mama taṁ bravīṣi

sudhāmayaṁ strīdaśanacchadaṁ tvam ॥ 31.22॥

Those who are attached to this world, find the names of Devi just letters, however they are nectar to me. Some think that the saliva in the mouth is *rasa,* however to me; letters of the names of Devi are *rasa.* So we stand opposite in comprehending the real *rasa.* ॥ 31.22॥

उच्चारयोच्चाटितपातकानि

नामानि जिह्वे भुवनस्य मातुः।

तदा वदामो मधुचूतरम्भा-

रामाधरास्ते रुचये यदि स्युः॥ ३१.२३॥

uccārayoccāṭitapātakāni

nāmāni jihve bhuvanasya mātuḥ ।

tadā vadāmo madhucūtarambhā-

rāmādharāste rucaye yadi syuḥ ॥ 31.23॥

Oh Tongue! Throw away all the sins and chant her names. She is the Mother of the universe. The purported sweet things like mango, banana, honey, lips of a beautiful woman etc., will become tasteless if you start singing and chanting Devi's names. ॥ 31.23॥

The worldly tastes are tasteless when compared to Devi's names. ॥ 31.23॥

आक्षेपमिक्षोरधिकं विधत्ते

पीयूषदोषानभितोऽभिधत्ते।

कान्ताधरारब्धदुरन्तवादः

कपर्दिकान्तावरनामनादः॥ ३१.२४॥

ākṣepamikṣoradhikaṁ vidhatte

pīyūṣadoṣānabhito'bhidhatte ।

kāntādharārabdhadurantavādaḥ

kapardikāntāvaranāmanādaḥ ॥ 31.24॥

All types of nectar mentioned so far are beset with some or the other fault. Only the nectar of Devi's names excels. ॥ 31.24॥

विश्वासहीनैः सुतरामबोध्यं

नामानुभावं नगकन्यकायाः।

जयन्तु सिद्धैरपि गीयमानं

गायन्त्य एता उपजातयो नः॥ ३१.२५॥ ७७५

viśvāsahīnaiḥ sutarāmabodhyaṁ

nāmānubhāvaṁ nagakanyakāyāḥ ।

jayantu siddhairapi gīyamānaṁ

gāyantya etā upajātayo naḥ ॥ 31.25॥ 775

Those who have no trust in Her names are really unable to understand the power of chanting, which is praised even by *Siddhas* and other heavenly beings. May these prayers set to *Upajati meter* be victorious. ॥ 31.25॥

द्वात्रिंशः स्तबकः dvātriṁśaḥ stabakaḥ - 32nd Stabaka

भक्तिर्योगश्च - bhaktiryogaśca - Approach of the yogi and bhakta, a devotee

आर्यागीतिवृत्तम् - āryāgītivṛttam - Aryaagiti meter

विदधातु सम्पदं मे

सकलजगन्नाथनयनहारिज्योत्स्नः।

शीतोऽन्धकारहारी

हासशशी कश्चिदङ्करहितो मातुः ॥ ३२.१ ॥

vidadhātu sampadaṁ me

sakalajagannāthanayanahārizyotsnaḥ ।

śīto'ndhakārahārī

hāsaśaśī kaścidaṅkarahito mātuḥ ॥ 32.1 ॥

In this stabaka, the chief difference between the approach of the *yogi* and that of a *bhakta*, a devotee, is set forth. Types of *havana (fire ceremonies),* sacrifices are also found mentioned. ॥ 32.1 ॥

Let the smile-moon of the Mother bestow plenty and prosperity on me, the devotee, whose spotless bright light captivates the eyes of Lord *Shiva*, which is both cool and is efficient in removing darkness. ॥ 32.1 ॥

करुणारसार्द्रहृदया

हृदयान्तरनिर्यदच्छवीचिस्मेरा।

प्रमथेश्वरप्रियतमा

पादप्रेष्यस्य भवतु कल्याणय॥ ३२.२॥

karuṇārasārdrahṛdayā

hṛdayāntaraniryadacchavīcismerā ।

pramatheśvarapriyatamā

pādapreṣyasya bhavatu kalyāṇaya ॥ 32.2॥

Let the compassionate one, the beloved spouse of *Shiva*; with a bewitching bright smile take care of her servant, myself as poet, and as devotee. ॥ 32.2॥

कारणकार्यविभेदाद्

रूपद्वितयं तवाम्ब यद्दृषिप्रोक्तम्।

तत्रैकं भर्तुमिदं

विहर्तुमन्यत्तु भुतभर्तुर्ललने॥ ३२.३॥

kāraṇakāryavibhedād

rūpadvitayaṁ tavāmba yadṛṣiproktam ।

tatraikaṁ bhartumidaṁ

vihartumanyattu bhutabharturlalane ॥ 32.3॥

Oh Shive! You have two forms due to the division in cause and effect, so say the wise. One is for bearing this world, the other for your own sport *(karana)*. ॥ 32.2॥

श्रोतुं स्तोत्रविशेषं

भक्तविशेषं च बोद्धुमयमीदृगिति।

दातुं च वाञ्छितार्थं

तव मातश्चन्द्रलोकरूपं भवति॥ ३२.४॥

śrotuṁ stotraviśeṣaṁ

bhaktaviśeṣaṁ ca boddhumayamīdṛgiti ।

dātuṁ ca vāñchitārthaṁ

tava mātaścandralokarūpaṁ bhavati ॥ 32.4॥

Thy form perceptible suffices to do the following. It listens to the devotional lyrics sung by the devout, it knows the truth about the worshippers, and it blesses the devout by giving them what they wish for. ॥ 32.4॥

Chandrarupa is *karyarupa* different from the *karanarupa* or subtle form. It is also referred to as *charurupa*, beautiful form. ॥ 32.4॥

कीशकिशोरन्यायात्

कारणरूपं तवाम्ब योगी धत्ते।

ओतुकिशोरन्यायाद्

भक्तं परिपासि कार्यरूपेण त्वम्॥ ३२.५॥

kīśakiśoranyāyāt

kāraṇarūpaṁ tavāmba yogī dhatte ।

otukiśoranyāyād

bhaktaṁ paripāsi kāryarūpeṇa tvam ॥ 32.5॥

Following the example of the baby monkey, Oh, Mother! The yogin holds to thy causal form; following that of the baby cat, thou protect the devotee with embodied form. ॥ 32.5॥

In the first case self-effort, is the rule; in the other, reliance on the Grace. ॥ 32.5॥

दृढधारणा न चेत्त्व-

च्यवते योगी महेशनयनज्योत्स्ने।

नायं ममेति भाव-

स्तव यदि सद्यः सवित्रि भक्तं त्यजसि॥ ३२.६॥

dṛḍhadhāraṇā na cettva-

ccyavate yogī maheśanayanajyotsne ।

nāyaṁ mameti bhāva-

stava yadi sadyaḥ savitri bhaktaṁ tyajasi ॥ 32.6॥

Oh Mother, Moonlight of *Mahesha's eyes*! You will not give up a *yogi* who surrenders to You. One who relies only on his self-effort easily slips from his *sadhana.* ॥ 32.6॥

शिथिलधृतिर्योगी स्याद्

बाह्यैर्विषयैर्नितान्तमाकृष्टो यः।

स्वीयमतिर्लुप्यति ते

भक्तेऽहन्ताप्रसारकलुषे मातः ॥ ३२.७॥

śithiladhṛtiryogī syād

bāhyairviṣayairnitāntamākṛṣṭo yaḥ ।

svīyamatirlupyati te

bhakte'hantāprasārakaluṣe mātaḥ ॥ 32.7॥

Oh, Mother! A *yogi* lured by outward pleasures, becomes unsteady. He is sullied by egoism (*ahanta*). You will not carry such a *sadhaka*. ॥ 32.7॥

साहङ्कृतिर्न भक्तिः

सबाह्यविषया धृतिर्न सर्वेश्वरि ते।

अविजानन्तावेतद्

भक्तो योगी च नैव सिद्धौ स्याताम्॥ ३२.८॥

sāhaṅkṛtirna bhaktiḥ

sabāhyaviṣayā dhṛtirna sarveśvari te ।

avijānantāvetad

bhakto yogī ca naiva siddhau syātām ॥ 32.8॥

Oh Empress of the world! Complete devotion cannot co-exist with egoism. A mind attracted by worldly matters cannot be devoted. Both the devotee and the yogi, who do not understand this, will not be able to reach the goal. ॥ 32.8॥

व्यक्तित्वादपि यस्य

प्रियं त्वदीयं सवित्रि पादाम्भोजम्।

सोऽद्भुतशक्तिर्भक्तो

भगवति किं किं करोति नास्मिन् जगति॥ ३२.९॥

vyaktitvādapi yasya

priyaṁ tvadīyaṁ savitri pādāmbhojam ।

so'dbhutaśaktirbhakto

bhagavati kiṁ kiṁ karoti nāsmin jagati ॥ 32.9॥

He is a super spirit for whom service at Your feet is dearer than his egoism. What will he not achieve in this world? ॥ 32.9॥

व्यक्तित्वलोभविवशे

सिद्धः कामोऽपि भवति समवच्छिन्नः।

प्राप्तोऽपि सलिलराशिं

सलिलानि घटः कियन्ति सङ्गृह्णीयात्॥ ३२.१०॥

vyaktitvalobhavivaśe

siddhaḥ kāmo'pi bhavati samavacchinnaḥ ।

prāpto'pi salilarāśiṁ

salilāni ghaṭaḥ kiyanti saṅgṛhṇīyāt ॥ 32.10॥

Though a person (*sadhaka*) realizes his desires, the realization is bound to be limited due to the limitation of the aspiration itself. How much water can a small pot hold even when it is taken to the ocean, a mighty source of water? ॥ 32.10॥

A *sadhaka* with his limited capacity or ego-tainted personality will not be in a position to receive the immeasurable grace of the Supreme. One needs to imagine great accomplishment of something immense magnitude. ॥ 32.10॥

जीवन्नेव नरो यः

सायुज्यं ते प्रयाति शम्भोः प्रमदे।

सर्वे कामास्तस्य

प्रयान्ति वशमाशु वीतविविधभ्रान्तेः॥ ३२.११॥

jīvanneva naro yaḥ

sāyujyaṁ te prayāti śambhoḥ pramade ।

sarve kāmāstasya

prayānti vaśamāśu vītavividhabhrānteḥ ॥ 32.11॥

Oh Beloved of *Shambhu!* Anyone who attains You even as he is alive, he, becomes a *siddha* (one whose desires are fulfilled), because his illusion would have vanished. ॥ 32.11॥

Characteristic features of the jivanmukta are described in the above verse. The same is found in the celebrated *Bhagavadgita* 2nd chapter.

Tadvatkama yam pravishanti sarve
Sa shanti- mapnoti na kamakami. (verse 70). ॥ 32.11॥

व्यक्तित्वं तुभ्यमिदं

मनीषया मे प्रदत्तमधिकारिण्या।

बहुकालभोगबलतो

विवदति देहो मदम्ब किं करवाणि॥ ३२.१२॥

vyaktitvaṁ tubhyamidaṁ

manīṣayā me pradattamadhikāriṇyā ।

bahukālabhogabalato

vivadati deho madamba kiṁ karavāṇi ॥ 32.12॥

Mother! I have willfully surrendered my inner-personality to You. But the body refuses to follow the will. May be because, the body which is made of the five elements is used to a certain type of comfort and enjoyment. Therefore is not in tune with the will (I am helpless). ॥ 32.12॥

स्थूलेन वर्ष्मणा सह

सूक्ष्मा कलहं मतिर्न कर्तुं शक्ता।

सुतरां बलवति मातर्-

बलाद् गृहाण स्वयं त्वमस्मात्स्वीयम्॥ ३२.१३॥

sthūlena varṣmaṇā saha

sūkṣmā kalahaṁ matirna kartuṁ śaktā ।

sutarāṁ balavati mātar-

balād gṛhāṇa svayaṁ tvamasmātsvīyam ॥ 32.13॥

Mother! It is a fact that the subtle cannot pick a quarrel with the gross. You are the most powerful. Why don't you intervene and take away that which belongs to you even if it requires applying force? ॥ 32.13॥

Only by Your grace any one can overcome doubts and despairs. I have surrendered. Take me to Your fold says the poet. ॥ 32.13॥

सर्वेषां हृदि यस्मात्-

त्वमसि प्राणात्मिकाम्ब हेतोस्तस्मात्।

अखिलप्राण्याराधन-

माराधननिर्विशेषमगपुत्रि तव॥ ३२.१४॥

sarveṣāṁ hṛdi yasmāt-

tvamasi prāṇātmikāmba hetostasmāt ।

akhilaprāṇyārādhana-

mārādhananirviśeṣamagaputri tava ॥ 32.14॥

Oh Daughter of the Mountain, *Parvati!* You are found in every living entity (person) as *prana*. Hence it goes without saying that serving any living being (*prani*) amounts to adoring You! ॥ 32.14॥

Janaseva is *janardana seva* - Serving the people is serving the god. ॥ 32.14॥

जुह्वति केऽपि कृशानौ

तस्मात्प्राप्तिस्तवेति सम्पश्यन्तः।

अपरे प्राणिषु जुह्वति

साक्षात्प्राणात्मिकाऽसि तेष्वन्तरिति॥ ३२.१५॥

juhvati ke'pi kṛśānau

tasmātprāptistaveti sampaśyantaḥ ।

apare prāṇiṣu juhvati

sākṣātprāṇātmikā'si teṣvantariti ॥ 32.15॥

Some people offer oblations to the fire god (Agni) with a thought that it ultimately reaches you; others worship the living beings with a certainty that you are present in them as *prana*. ॥ 32.15॥

The first form of worship is known as *Agnihotra*. The second one is known as *pranagnihotra*. ॥ 32.15॥

प्राणिष्वपि यः प्राणं

भूतादिमनादिमात्मनि स्थितमनघम्।

सततमुपास्ते योगी

तस्मिन् होमेन तेऽम्ब तृप्तिस्सुलभा॥ ३२.१६॥

prāṇiṣvapi yaḥ prāṇaṁ

bhūtādimanādimātmani sthitamanagham ।

satatamupāste yogī

tasmin homena te'mba tṛptissulabhā ॥ 32.16॥

It is easy for a *yogi,* Oh, Mother! To propitiate you, if he worships the causeless, Super Spirit, the root cause of the world, found as *prana* in the living beings. ॥ 32.16॥

आत्मनि योऽम्ब श्रेष्ठे

प्राणे प्राणान् जुहोति दहराभिमुखः।

त्वद्रूपे हतपापे

तेन जितं सकलमीशचित्तारामे॥ ३२.१७॥

ātmani yo'mba śreṣṭhe

prāṇe prāṇān juhoti daharābhimukhaḥ ।

tvadrūpe hatapāpe

tena jitaṁ sakalamīśacittārāme ॥ 32.17॥

Mother, you move about freely in the *chitta* (mind) of Lord *Iswara*, as though it is your pleasure-grove. He who offers in his own self, which is of pure nature as Yourself, his *prana* as oblation, he is bound to get everything. Victory to that great soul! ॥ 32.17॥

उपसंहृतमखिलेभ्यो

विषयेभ्यो निर्निमेषमन्तःकृष्टम्।

हृदि दृढपदेन चक्षु-

स्त्वद्रूपे हूयते मदम्ब प्राणे॥ ३२.१८॥

upasaṁhṛtamakhilebhyo

viṣayebhyo nirnimeṣamantaḥkṛṣṭam ।

hṛdi dṛḍhapadena cakṣu-

stvadrūpe hūyate madamba prāṇe ॥ 32.18॥

Mother! A yogi, who has withdrawn completely from all objects (of pleasure and pain), whose steady eyes are turned inward, who is

established himself fully and firmly in the heart, he is said to be offering oblation to *prana*, which is of your nature. ॥ 32.18॥

This is what known as the *pranagnihotra* of the *daharanishtha.* ॥ 32.18॥

अन्तस्स्वरं निगूढं

श्रेष्ठप्राणस्य देवि तव भागस्य।

शृण्वदिव प्रणवाख्यं

श्रवणं तत्रैव भवति जगदम्ब हुतम्॥ ३२.१९॥

antassvaraṁ nigūḍhaṁ

śreṣṭhaprāṇasya devi tava bhāgasya ।

śṛṇvadiva praṇavākhyaṁ

śravaṇaṁ tatraiva bhavati jagadamba hutam ॥ 32.19॥

Mother! *Prana* is considered pure and sublime because it happens to be an aspect of Yours. It's most hidden and subtle sound is *Pranava*, which the ear hears always. In this hidden *Pranava*, everything is offered. ॥ 32.19॥

The entire perceptible world is permeated by sound. *Pranava* is the root of all sounds. This is known as *pranodgita upasana* found mentioned in the *Upanishads*. ॥ 32.19॥

सर्वेषां मन्त्राणां

स्तोत्राणां चेशचित्तनाथे प्रकृतौ।

गूढं सदा स्वरन्त्यां

प्राणन्त्यां त्वयि जुहोति मौनी वाचम्॥ ३२.२०॥

sarveṣāṁ mantrāṇāṁ

stotrāṇāṁ ceśacittanāthe prakṛtau ।

gūḍhaṁ sadā svarantyāṁ

prāṇantyāṁ tvayi juhoti maunī vācam ॥ 32.20॥

Oh the Mistress of Lord *Ishwara!* The silent *yogi* offers all his power of speech to you, who is at the root of all *mantras*, all *stotras* expressing the sounds therein and enlivening them. ॥ 32.20॥

This is known as *mantrodgita*. ॥ 32.20॥

देहे स्खलति मनश्चेत्

विषयेषु हुतं दधाति विषयात्मत्वम्।

आवृत्तं यदि देहाद्

सूक्ष्मायां त्वयि हुतं त्वदाकृति भवति॥ ३२.२१॥

dehe skhalati manaścet

viṣayeṣu hutaṁ dadhāti viṣayātmatvam ।

āvṛttaṁ yadi dehād

sūkṣmāyāṁ tvayi hutaṁ tvadākṛti bhavati ॥ 32.21॥

If the mind dissolves in the body i.e., objects, it assumes the form of the object. Moving away from the body if it dissolves in you, the subtle cause, obviously it assumes thy form. ॥ 32.21॥

त्वग्रसनघ्राणाना-

मनुभूतीः प्राणशक्तिसात्कुर्वाणः।

कं नार्पयते भोगं

भगवति ते सर्वलोकपार्थिववनिते॥ ३२.२२॥

tvagrasanaghrāṇānā-

manubhūtīḥ prāṇaśaktisātkurvāṇaḥ ।

kaṁ nārpayate bhogaṁ

bhagavati te sarvalokapārthivavanite ॥ 32.22॥

Oh the Lady of the Lord of the Universe! If all the enjoyment one gets through the sense organs like skin, tongue, nose etc., is subjugated to the *pranashakti*, what supreme bliss will it not bring to him? ॥ 32.22॥

The Yogi offers all his experiences and the enjoyments at the altar of the Supreme and feels blessed. ॥ 32.22॥

गच्छन् कुर्वन् विसृजन्

रममाणाश्चाम्ब सकललोकाधीशे।

यः केवलां क्रियामपि

चिन्तयते तेन नित्ययज्ञः क्रियते॥ ३२.२३॥

gacchan kurvan visṛjan

ramamāṇāścāmba sakalalokādhīśe ।

yaḥ kevalāṁ kriyāmapi

cintayate tena nityayajñaḥ kriyate ॥ 32.23॥

Oh, Mother! you are the Empress of the universe. He who does all his routine activities like going, getting, excreting while always meditating on only one thing i.e., the immovable Supreme, he is a yogi par excellence, a *nityayogi.* ॥ 32.23॥

His whole life is a sacrifice, a *yagna*. ॥ 32.23॥

सर्वेषामग्नीनां

प्राणाग्निस्तव विभूतिरुक्तः श्रेष्ठः।

तस्मिन्हुतं तु सुहुतं

द्रव्याणि धियः क्रियाश्च मन्त्रः प्रणवः॥ ३२.२४॥

sarveṣāmagnīnāṁ

prāṇāgnistava vibhūtiruktaḥ śreṣṭhaḥ ।

tasminhutaṁ tu suhutaṁ

dravyāṇi dhiyaḥ kriyāśca mantraḥ praṇavaḥ ॥ 32.24॥

Of all the *Agnis, pranagni*, is the best as it is thy aspect. What is offered in it is a true offering. The offering material is the intellect and actions. *Pranava* is the mantra that is recited from inside. ॥ 32.24॥

आर्यागीतीनामय-

मधरीकृतमधुसुधाधिमाधुर्यरसः।

वर्गो गणपतिवदना-

निष्क्रान्तो भवतु शर्वसुदृशः प्रीत्यै ॥ ३२.२५ ॥ ८००

āryāgītīnāmaya-

madharīkṛtamadhusudhādhimādhuryarasaḥ ।

vargo gaṇapativadanā-

nniṣkrānto bhavatu śarvasudṛśaḥ prītyai ॥ 32.25 ॥ 800

May these verses set to the *arya* meter, which have put to shame the sweetness of the sweet things in the world like, honey, nectar and others, composed by Ganapati, please the beloved of *Sharva*. ॥ 32.25 ॥

॥ समाप्तं च अष्टमं शतकम् ॥

॥ samāptaṁ ca aṣṭamaṁ śatakam ॥

॥ End of Eighth Shataka ॥

॥ उमासहस्रम्॥ ॥ umāsahasram ॥

नवमं शतकम् - navamaṁ śatakam - Ninth Shataka

त्रयस्त्रिंशः स्तबकः - trayastriṁśaḥ stabakaḥ - 33rd Stabaka

जपो योगोऽर्पणं च - japo yogo'rpaṇaṁ ca - Mantrayoga and offering of japa and yoga

वंशस्थवृत्तम् - vaṁśasthavṛttam - Vamshastha meter

सुधां किरन्तोऽखिलतापहारिणीं
तमो हरन्तः पटलेन रोचिषाम्।
श्रियं दिशन्तो दिशि दिश्यसङ्ख्यां
जयन्ति शीताद्रिसुतास्मिताङ्कुराः॥ ३३.१॥

sudhāṁ kiranto'khilatāpahāriṇīṁ
tamo harantaḥ paṭalena rociṣām ।
śriyaṁ diśanto diśi diśyasaṅkṣayāṁ
jayanti śītādrisutāsmitāṅkurāḥ ॥ 33.1॥

In this section the different forms of the Devi due to different mantras, the *japa* resulting in *mantrayoga* and the offering of *japa* and *yoga*, all these are set forth. ॥ 33.1॥

Showering the cool and pleasant nectar, dispelling darkness by their glitter, giving away the undiminishing wealth to all, victorious are the smile sprouts of the daughter of the Himalayas. ॥ 33.1॥

कृपाकटाक्षस्तव केन वाऽऽप्यते

महेशशुद्धान्तपुरन्ध्रि कर्मणा।

निरन्तरं मन्त्रजपेन वा मतेर्-

विशोधनेनोत मनोर्पणेन वा॥ ३३.२॥

kṛpākaṭākṣastava kena vā''pyate

maheśaśuddhāntapurandhri karmaṇā ।

nirantaraṁ mantrajapena vā mater-

viśodhanenota manorpaṇena vā ॥ 33.2॥

Oh the Queen of *Mahesha*! By doing what a person deserves thy compassionate look? It is by incessant *mantrajapa* or by deep enquiry or by total surrender. ॥ 33.2॥

विशोधनाद्देवि मतेः प्रगृह्यसे

मनोर्पणेनेशवधु प्रसीदसि।

जपेन मन्त्रस्य शुभस्य वर्धसे

जगत्त्रयीधात्रि कलेबरान्तरे॥ ३३.३॥

viśodhanāddevi mateḥ pragṛhyase

manorpaṇeneśavadhu prasīdasi ।

japena mantrasya śubhasya vardhase

jagattrayīdhātri kalebarāntare ॥ 33.3॥

Oh the Wife of *Isha!* You bear out the entire Universe. You are firmly grasped by the deliberation of thought because you are knowledge yourself; you are pleased by the surrender of mind; by *mantrajapa* you are nurtured within the yogi's person. ॥ 33.3॥

By a process of deliberation, isolation, and elimination of wrong thoughts, a process of purification is worked out and gradually the right understanding, right thinking gets firm ground. And in this true thought the Divine Consciousness reveals itself and it can be grasped well. ॥ 33.3॥

मनःप्रतापस्य भवत्यसंशयं

प्रवर्धनं वैदिकमन्त्रचिन्तनम्।

प्रशस्यते प्राणमहःप्रदीपने

दयान्विते तान्त्रिकमन्त्रसेविता॥ ३३.४॥

manaḥpratāpasya bhavatyasaṁśayaṁ

pravardhanaṁ vaidikamantracintanam ।

praśasyate prāṇamahaḥpradīpane

dayānvite tāntrikamantrasevitā ॥ 33.4॥

Oh Compassionate One! It is a well-known fact that deliberation on the Vedic *mantras* like Gayatri results in the increase of the powers of the mind; resort to the *Tantric mantras* excells in energizing the life force. ॥ 33.4॥

Tantric mantras like *Hrinkara*, possess the seed letters, *bijaksharas*. The sound of these *mantras* purifies the *prananadi,* which eventually leads to increasing the luster of life. ॥ 33.4॥

तवाम्बिके तान्त्रिकमन्त्रमुत्तमं

स्तवातिगं यः कनकाङ्गि सेवते।

विचित्रयन्त्रादिव वैद्युतं मह-

स्ततो विनिर्यद् भुवनं विगाहते॥ ३३.५॥

tavāmbike tāntrikamantramuttamaṁ

stavātigaṁ yaḥ kanakāṅgi sevate ।

vicitrayantrādiva vaidyutaṁ maha-

stato viniryad bhuvanaṁ vigāhate ॥ 33.5॥

Oh Mother of Golden Hue! From the body of a *yogi,* who does the *japa* of *tantra mantra*, a brilliant light emerges like a powerful streak of lightning emerging from a mechanical devise. ॥ 33.5॥

न तस्य चेतो विकृतेर्वशे भवे-

न्न तस्य दृष्टिर्विषयैर्विकृष्यते।

न तस्य रोगैरपकृष्यते वपुः

सवित्रि यस्ते भजते महामनुम्॥ ३३.६॥

na tasya ceto vikṛtervaśe bhave-

nna tasya dṛṣṭirviṣayairvikṛṣyate ।

na tasya rogairapakṛṣyate vapuḥ

savitri yaste bhajate mahāmanum ॥ 33.6॥

Mother! Mind of the *yogi* who meditates and does the *japa* of thy great *mantra* will not be sullied. His intellect remains firm un-attracted by the objects of pleasure. His body will not be affected by deceases. ॥ 33.6॥

What is that great *mantra* which confers extra-ordinary benefits on the *japaka*? The answer is given in the next verse. ॥ 33.6॥

स्मरन्ति मायां गगनाग्निशान्तिभिः

सहाच्छभासा सहिताभिरम्बिके।

तथा रसज्ञां द्रुहिणाग्निशान्तिभिर्-

भणन्ति दोग्ध्रीं तु खषष्ठबिन्दुभिः॥ ३३.७॥

smaranti māyāṁ gaganāgniśāntibhiḥ

sahācchabhāsā sahitābhirambike ।

tathā rasajñāṁ druhiṇāgniśāntibhir-

bhaṇanti dogdhrīṁ tu khaṣaṣṭhabindubhiḥ ॥ 33.7॥

Mother! The experts in T*antra* refer to *Maya,* by the *mantra Hrim*; the *Rasagna* is indicated by the *mantra krim*; *dhenu* bija is indicated by the letter *hum*. ॥ 33.7॥

अभण्यताद्या भुवनेश्वरी बुधैर्-

अनन्तरा मातरगादि कालिका।

प्रचण्डचण्डी परिकीर्तिता परा

त्रयोऽप्यमी ते मनवो महाफलाः ॥ ३३.८॥

abhaṇyatādyā bhuvaneśvarī budhair-

anantarā mātaragādi kālikā ।

pracaṇḍacaṇḍī parikīrtitā parā

trayo'pyamī te manavo mahāphalāḥ ॥ 33.8॥

Mother! The primordial *Maya* (indicated by *Hrinkara*) is refered to as Bhuvaneshwari by the wise. *rasagna* (indicated by *Krinkara*) is celebrated as *prachanda-Chandi*. All the three *mantras* yield extraordinary benefits. ॥ 33.8॥

उपाधिभूतं शुचि नाभसं रजो

दधाति साक्षाद् भुवनेश्वरीपदम्।

तदाश्रया व्यापकशक्तिरद्भुता

मनस्विनी काचन कालिकेरिता॥ ३३.९॥

upādhibhūtaṁ śuci nābhasaṁ rajo

dadhāti sākṣād bhuvaneśvarīpadam ।

tadāśrayā vyāpakaśaktiradbhutā

manasvinī kācana kālikeritā ॥ 33.9॥

Minute particles of the pure space form the material cause of the universe hence celebrated as *Bhuvaneshwari;* with the wonderful permeating power therein is called *kalika,* the indescribable woman of great self-respect. ॥ 33.9॥

अमर्त्यसाम्राज्यभृतः प्रवर्तिका

विशाललोकत्रयरङ्गनर्तिका।

पराक्रमाणामधिनायिकोच्यते

प्रचण्डचण्डीति कला सवित्रि ते॥ ३३.१०॥

amartyasāmrājyabhṛtaḥ pravartikā

viśālalokatrayaraṅganartikā ।

parākramāṇāmadhināyikocyate

pracaṇḍacaṇḍīti kalā savitri te ॥ 33.10॥

Mother! One of your aspects, *Indrani,* is the promulgator and the protector of the heavenly empire of the Lord, also called as *prachandachandi*, the immaculate actress, for whom all the three worlds form the grand stage for her dance; she is also the leader of innumerable acts of velour in this universe. ॥ 33.10॥

स्मरन्मनुं रोदिति भक्तिमांस्तव

प्रगृह्य पादं मुनिरम्ब लम्बते।

फलं चिराय प्रथमः समाप्नुयात्

परो मरन्दं पद एव विन्दति॥ ३३.११॥

smaranmanuṁ roditi bhaktimāṁstava

pragṛhya pādaṁ muniramba lambate ।

phalaṁ cirāya prathamaḥ samāpnuyāt

paro marandaṁ pada eva vindati ॥ 33.11॥

Mother! The devotee does the *japa* of the *mantra* and weeps(to seek your favor); The sage supports himself holding on to thy feet; In the first case attaining the fruit might be delayed, but the sage gets supreme bliss, the fruit of holding on to thy feet, at once. ॥ 33.11॥

पदं तवान्विष्टमनेकदा मुदा

हृदन्तरे स्पृष्टमिवेदमम्बिके।

पलायतेऽधोऽहमनन्तरं शुचा

परात्परे रोदिमि मन्त्रशब्दतः॥ ३३.१२॥

padaṁ tavānviṣṭamanekadā mudā

hṛdantare spṛṣṭamivedamambike ।

palāyate'dho'hamanantaraṁ śucā

parātpare rodimi mantraśabdataḥ ॥ 33.12॥

Mother Supreme! I had a fleeting touch of thy feet, which was searched for in my heart with great joy (had no chance to grasp them), which made the ego run away, but the next moment, I wept doing the *mantra japa.* ॥ 33.12॥

By the above submission, it is clear that the poet was alternately doing *atmanistha* and *mantrayoga.* ॥ 33.12॥

भणन्ति सन्तो मरुतां सवित्रि ते

महामनुं त्वत्पदभास्करातपम्।

ततो हि मूलात्स्वर एष निर्गत-

स्तपत्यघौघं जरयन्महोमयः ॥ ३३.१३ ॥

bhaṇanti santo marutāṁ savitri te

mahāmanuṁ tvatpadabhāskarātapam ।

tato hi mūlātsvara eṣa nirgata-

stapatyaghaughaṁ jarayanmahomayaḥ ॥ 33.13 ॥

Oh *Indrani,* the Mother of the *Maruts* (group of gods mentioned in the Vedas)! The wise say that the *great mantra* of yours is the brightness of thy feet because the bright sound that emanates from thy feet burns down all the sins. ॥ 33.13 ॥

सवित्रि साक्षाच्चरणस्य ते प्रभां

विधारयँस्तज्जनिमूलमार्गणे।

मुहुर्मुहुस्सोऽहमजे धृतोद्यमः

पथा महर्षी रमणो बभाण यम्॥ ३३.१४॥

savitri sākṣāccaraṇasya te prabhāṁ

vidhārayaṁstajjanimūlamārgaṇe ।

muhurmuhusso'hamaje dhṛtodyamaḥ

pathā maharṣī ramaṇo babhāṇa yam ॥ 33.14 ॥

Oh, Mother! The Self-born! Since the brightness of thy feet is considered the sound of great *mantra,* I have followed this path of *mantrajapa* that leads to the root of the *mantra* (thy feet). This is the path shown to me by the great *sage Ramana* as well. ॥ 33.14 ॥

अहम्पदार्थो यदि चिल्लता तता

किमेष दोग्ध्रीमनुभावतोऽपरः।

अहं यदि प्राणनिनादवैखरी

न कूर्च आख्यातुमसेति शक्यते॥ ३३.१५॥

ahampadārtho yadi cillatā tatā

kimeṣa dogdhrīmanubhāvato'paraḥ ।

ahaṁ yadi prāṇaninādavaikharī

na kūrca ākhyātumaseti śakyate ॥ 33.15॥

If the meaning of the word *aham* is consciousness spread everywhere, is it different from *doghdhri*? If *aham* is the explicit sound of the *prana* it cannot be termed as *humkara*, the symbol of *dogdhri.* ॥ 33.15॥

Undoubtedly, *aham* means consciousness. Meaning of the *dogdhri mantra* is also the same. The sound *aham* is the sound of *prana.* Thus, there is no difference between the sound and sense. ॥ 33.15॥

परे तु यां चेतनशक्तिमामन-

न्त्यभाणि सा कुण्डलिनीति तान्त्रिकैः।

विलक्षणा नाम चमत्कृतिर्जडान्

प्रतारयत्यागमसारदूरगान्॥ ३३.१६॥

pare tu yāṁ cetanaśaktimāmana-

ntyabhāṇi sā kuṇḍalinīti tāntrikaiḥ ।

vilakṣaṇā nāma camatkṛtirjaḍān

pratārayatyāgamasāradūragān ॥ 33.16॥

That which is called as *chetanashakti* is described as *kundalini* by the *shakta tantra* experts. For those who do not know the *tantras, kundalini* springs a surprise and drives them away. ॥ 33.16॥

Those who are alien to the *tantras,* are frightened away by the word *kundalini*, which means a 'serpent'. ॥ 33.16॥

भवत्यखण्डानुभवः प्रबोधिना-

मतीव सूक्ष्मानुभवश्च योगिनाम्।

करं गतास्सर्वविधाश्च शेरते

महेश्वरीमन्त्रपरस्य सिद्धयः॥ ३३.१७॥

bhavatyakhaṇḍānubhavaḥ prabodhinā-

matīva sūkṣmānubhavaśca yoginām ।

karaṁ gatāssarvavidhāśca śerate

maheśvarīmantraparasya siddhayaḥ ॥ 33.17॥

The *jnanayogi* has the unity of awareness (unlimited by time or space); the yogi has an extremely subtle and sublime awareness (as the *kundalini* passes through the six *chakras* inside the body). All the superior accomplishments are at hand for a *yogi* who meditates on the *maheshwari mantra*. ॥ 33.17॥

सहस्रसङ्ख्यानि जनूंषि वा मम

प्रियाणि भक्तिस्तव चेद्भवे भवे।

तव स्मृतिं चेद् गलयेन्न सम्मदं

करोति मोक्षोऽपि ममेशवल्लभे॥ ३३.१८॥

sahasrasaṅkhyāni janūṁṣi vā mama

priyāṇi bhaktistava cedbhave bhave ।

tava smṛtiṁ ced galayenna sammadaṁ

karoti mokṣo'pi mameśavallabhe ॥ 33.18॥

Oh, Mother! The beloved of Lord *Iswara,* I love to be born again and again even a thousand times, if in each birth devotion to you remains constant; however I do not wish to be liberated if it takes away my attention from you. ॥ 33.18॥

विनैव दृष्टिं यदि सत्प्रशिष्यते

न सत्तयाऽर्थः फलहीनया तया।

इदं तु सत् किन्त्वसतो विशिष्यते

न तात मुक्तोपलयोस्तदा भिदा॥ ३३.१९॥

vinaiva dṛṣṭiṁ yadi satpraśiṣyate

na sattayā'rthaḥ phalahīnayā tayā ।

idaṁ tu sat kinnvasato viśiṣyate

na tāta muktopalayostadā bhidā ॥ 33.19॥

Reality exists even when the individual is not aware of it. Without awareness if reality exists, of what use it would be? What is the difference

between this kind of existence or non-existence? There is no distinction between a valuable pearl and an ordinary stone in such a state. ॥ 33.19॥

शुचां निवृत्तिर्यदि मुक्तिरिष्यते

सुखप्रवृत्तिर्यदि नात्र विद्यते।

सदेव चेत्तत्र मतिर्न भासते

जडं विमुक्ताद्वचसैव भिद्यते॥ ३३.२०॥

śucāṁ nivṛttiryadi muktiriṣyate

sukhapravṛttiryadi nātra vidyate ।

sadeva cettatra matirna bhāsate

jaḍaṁ vimuktādvacasaiva bhidyate ॥ 33.20॥

If total absence of pain is considered liberation and there is no joyful experience of bliss, if the intellect is nonfunctional, then the difference between insentient and the liberated state is only verbal. ॥ 33.20॥

Actually, there is no difference at all. ॥ 33.20॥

मतिः पराची व्यवहारकारणं

भवेत्प्रतीची परमार्थसम्पदि।

उभे दिशौ यस्य मतिर्विगाहते

पदा च मूर्ध्ना च स सिद्ध इष्यते॥ ३३.२१॥

matiḥ parācī vyavahārakāraṇaṁ

bhavetpratīcī paramārthasampadi ।

ubhe diśau yasya matirvigāhate

padā ca mūrdhnā ca sa siddha iṣyate ॥ 33.21॥

Outward mind leads to affairs of the world; inward mind to the wealth of the supreme object; he whose mind spans both the directions is fulfilled both in the Head and in the Feet. ॥ 33.21॥

Feet stands for the heart center and Head for the center at the crown of the head –standing respectively for the inner vision and the outer. (MP. Pandit) ॥ 33.21॥

दृढं पदं यस्य मतेः सदाऽन्तरे

स ना धियोऽग्रेण बहिश्चरन्नपि।

सवित्रि मग्नस्त्वयि सम्प्रकीर्त्यते

न तस्य भीः सञ्चरतोऽपि संसृतेः॥ ३३.२२॥

dṛḍhaṁ padaṁ yasya mateḥ sadā'ntare

sa nā dhiyo'greṇa bahiścarannapi ।

savitri magnastvayi samprakīrtyate

na tasya bhīḥ sañcarato'pi saṁsṛteḥ ॥ 33.22॥

Oh Creatrix! He whose mind is ever firm within, though he moves externally with the tip of his intelligence, is lauded to be always immersed in Thee, though thus wandering he has no fear of the round of life. (M.P. Pandit) ॥ 33.22॥

विचिन्तने चिन्तनशक्तिमद्भुतां

विलोकने लोकनशक्तिमुज्ज्वलाम्।

प्रभाषणे भाषणशक्तिमुत्तमां

निभालयंस्त्वां विषयैर्न जीयते॥ ३३.२३॥

vicintane cintanaśaktimadbhutāṁ

vilokane lokanaśaktimujjvalām ।

prabhāṣaṇe bhāṣaṇaśaktimuttamāṁ

nibhālayaṁstvāṁ viṣayairna jīyate ॥ 33.23॥

In the act of reflection, finding you, the wonderful power to think; In the act of seeing, considering you as the bright power to see; In the act of speaking, seeing you as the eloquence, the worshipper will never be deterred by lower objects.

Though one, Mother being worshipped in three ways confers complete control over the mind. ॥ 33.23॥

विलोकमानस्य विलोकनं कवेर्-

विलोक्यमानेषु विहाय सक्तताम्।

विलोचने सन्निहिता निरन्तरं

विधूतभीतिर्विबुधस्तुता शिवा॥ ३३.२४॥

vilokamānasya vilokanaṁ kaver-

vilokyamāneṣu vihāya saktatām ।

vilocane sannihitā nirantaraṁ

vidhūtabhītirvibudhastutā śivā ॥ 33.24॥

Oh the Auspicious Mother! Praised by the fearless, you dwell constantly in the eyes of the poet, who are beyond the ken of mere objects. ॥ 33.24॥

अयं भयानां परिमार्जकस्सतां

समस्तपापौघनिवारणक्षमः।

मनोज्ञवंशस्थगणो गणेशितुर्-

मनो महेशाब्जदृशो धिनोत्वलम्॥ ३३.२५॥ ८२५

ayaṁ bhayānāṁ parimārjakassatāṁ

samastapāpaughanivāraṇakṣamaḥ ।

manojñavaṁśasthagaṇo gaṇeśitur-

mano maheśābjadṛśo dhinotvalam ॥ 33.25॥ 825

May these verses set to the *vamshastha* meter, composed by the poet Ganapati; please *Parvati,* the beloved of *mahesha.* These lyrics, in fact are capable of erasing the fear of the good and potent in destroying heinous sin. ॥ 33.25॥

चतुस्त्रिंशः स्तबकः - catustriṁśaḥ stabakaḥ - 34th Stabaka

प्रार्थना - prārthanā - Prayer to Mother for well-being of Bharata (India)

हरिणीवृत्तम् - hariṇīvṛttam - Harini Meter

In the 34th stabaka there is an intense prayer offered to Devi beseeching her to bestow auspicious blessings on humanity in general and the land of Bharata in particular.

विदितमहिमा विश्वाधानादनेकविधाद्भुतात्

प्रथितचरितः शर्वालोकप्रतापविवर्धनात्।

प्रकटितगुणः पापध्वान्तप्रसारनिरोधनात्

प्रदिशतु शिवाहासो भासां निधिः कुशलानि मे॥ ३४.१॥

viditamahimā viśvādhānādanekavidhādbhutāt

prathitacaritaḥ śarvālokapratāpavivardhanāt ।

prakaṭitaguṇaḥ pāpadhvāntaprasāranirodhanāt

pradiśatu śivāhāso bhāsāṁ nidhiḥ kuśalāni me ॥ 34.1॥

The greatness of the Divine Mother is well known through her creation of this universe which is full of amazing varieties. She magnifies the glories of *Lord Shiva* himself with Her smile. She, through Her manifest glories, controls sin (from increasing). May the treasure of luster of smile of the Goddess, bestow welfare upon me. ॥ 34.1॥

हृदि करुणया पूर्णा बाह्वोर्बलेन महीयसा

पदकमलयोर्लक्ष्म्या भक्तैर्जनैरुपजीव्यया।

मुखसितकरे लावण्येन त्रिणेत्रदृशां बलं

बहु विदधता काली माताऽवतात्पदसेविनम्॥ ३४.२॥

hṛdi karuṇayā pūrṇā bāhvorbalena mahīyasā

padakamalayorlakṣmyā bhaktairjanairupajīvyayā ।

mukhasitakare lāvaṇyena triṇetradṛśāṁ balaṁ

bahu vidadhatā kālī mātā'vatātpadasevinam ॥ 34.2॥

Mother *Kali's* heart is filled with compassion. Her arms are endowed with might. The glory of Her feet is the refuge to devotees. The lovelines of her moon-like face increases manifold, the power of the three eyed Lord *(Shiva).* May she protect the one who serves at her feet. ॥ 34.2॥

जगदधिपया सिद्धं दोग्ध्याऽथवोत रसज्ञया

मुनिजननुतं देवीमन्त्रं जपेद्यदि मानवः।

अमृतजलदीभूतः पूतः वियोगविशेषवित्

स इह वसुधालोके धारा गिरामभिवर्षति॥ ३४.३॥

jagadadhipayā siddhaṁ dogdhryā'thavota rasajñayā

munijananutaṁ devīmantraṁ japedyadi mānavaḥ ।

amṛtajaladībhūtaḥ pūtaḥ viyogaviśeṣavit

sa iha vasudhāloke dhārā girāmabhivarṣati ॥ 34.3॥

The Devi mantra of the Goddess *Dogdhri* or *Rasajnaa* who is the queen of the universe was promoted by the great sages. The mantra is

siddha. Therefore, any person in this world who chants gets sanctified by the nectar waters of the ocean of immortality. He/she becomes adept in all skills of the world and is showered upon with the talent of powerful speech. ॥ 34.3॥

Dogdhri or *Rasajnaa* means knower of divine love, sentiments, absoulte bliss. *Siddha Mantra* is one of the efficatious Devi *mantras* which is bound to bestow most eloquent speech on the *sadhaka.* ॥ 34.3॥

इममभिमुखीभूता शातोदरी कमलालया

हयगजघटापूर्णाऽभ्यर्णं समेत्य निषेवते।

सविबुधमिदं विश्वं तस्य प्रयाति पुनर्वशं

प्रथितयशसां सिद्धीनां चाप्यमुं भजतेऽष्टकम्॥ ३४.४॥

imamabhimukhībhūtā śātodarī kamalālayā

hayagajaghaṭāpūrṇā'bhyarṇaṁ sametya niṣevate ।

savibudhamidaṁ viśvaṁ tasya prayāti punarvaśaṁ

prathitayaśasāṁ siddhīnāṁ cāpyamuṁ bhajate'ṣṭakam ॥ 34.4॥

Goddess *Shatodari,* who resides on the lotus, comes and seats herself in front of such a person who recites the *Devi* mantra. With her, she brings prosperity of hoards of horses and elephants. The world with all its wise people comes under the control of such a person. He verily enjoys the greatly acclaimed eight *siddhis* (occult powers). ॥ 34.4॥

सुविमलधियस्तस्य क्रोधाद् दृगम्बुधुतद्युती

रिपुजनवधूगण्डाभोगो भवेदुत पाण्डुरः।

सपदि भुवनव्याप्तं चाप्तैः प्रमाणपुरस्सरं

भणितमजरं भद्रं ज्योतिः परं हृदि भासते॥ ३४.५॥

suvimaladhiyastasya krodhād dṛgambudhutadyutī

ripujanavadhūganḍābhogo bhaveduta pāṇḍuraḥ ।

sapadi bhuvanavyāptaṁ cāptaiḥ pramāṇapurassaraṁ

bhaṇitamajaraṁ bhadraṁ jyotiḥ paraṁ hṛdi bhāsate ॥ 34.5॥

The faces of the women of the enemies of the man (who chants Devi mantra) are rendered pale white due to the flow of constant tears (i.e. their husbands, the enemies of the devotee of Devi are vanquished for ever). The eternal light which the wise men all over the world acclaim, shines forth instantly in his heart. ॥ 34.5॥

अदयमरिभिः क्रान्ते राष्ट्रे त्वमीश्वरि रक्षिका

सुमशरमुखैर्धूते चित्ते त्वमीश्वरि रक्षिका।

प्रबलदुरितैर्ग्रस्ते वंशे त्वमीश्वरि रक्षिका-

ऽप्यसृजति जलं मेघे मोघे त्वमीश्वरि रक्षिका॥ ३४.६॥

adayamaribhiḥ krānte rāṣṭre tvamīśvari rakṣikā

sumaśaramukhairdhūte citte tvamīśvari rakṣikā ।

prabaladuritairgraste vaṁśe tvamīśvari rakṣikā-

'pyasṛjati jalaṁ meghe moghe tvamīśvari rakṣikā ॥ 34.6॥

Oh, Mother! The dawn (upcoming) of this nation has been engulfed by enemies (foreign invasions). Our minds are polluted by lust and other negative passions like anger, greed, arrogance, delusion and jealousy. Even

the clouds fail to give rains (unbearable famine has set in). You alone are our sole protector. Save us from all these dangers. ॥ 34.6॥

भगवति निजौ साक्षात्पुत्रौ बृहस्पतिपावकौ

गणपतिगुहावेतौ वेषान्तरव्यवहारतः।

भरतधरणीखण्डे हेतोः कुतः कृतसम्भवौ

कलकलयुते काली देवि व्यधाः कथय द्रुतम्॥ ३४.७॥

bhagavati nijau sākṣātputrau bṛhaspatipāvakau

gaṇapatiguhāvetau veṣāntaravyavahārataḥ ।

bharatadharaṇīkhaṇḍe hetoḥ kutaḥ kṛtasambhavau

kalakalayute kālī devi vyadhāḥ kathaya drutam ॥ 34.7॥

Oh Mother *Bhagavati*! Your sons *Ganapati* and *Guha,* who manifest as *Brihaspati* and *Pavaka,* have incarnated again in this nation of *Bharata* which is suffering from chaos. Tell me for what purpose they have come? ॥ 34.7॥

Brihaspati is *Brahmanaspati: Pavaka* is *Agni.* Both are the celebrated Vedic gods. ॥ 34.7॥

समयमयि ते धृत्वा पादाम्बुजं रमणः सुतो

गिरिवरगुहास्वन्तः शान्तो नयेद्यदि नाद्भुतम्।

स्थलविरहतः स्वीयस्थाने किमत्र समागतो

न वदसि कुतः कार्यं तस्मै कुलाचलकन्यके॥ ३४.८॥

samayamayi te dhṛtvā pādāmbujaṁ ramaṇaḥ suto

girivaraguhāsvantaḥ śānto nayedyadi nādbhutam ।

sthalavirahataḥ svīyasthāne kimatra samāgato

na vadasi kutaḥ kāryaṁ tasmai kulācalakanyake ॥ 34.8॥

Oh, Mother! Daughter of the mountain! Your son Guha has incarnated as Ramana. He now resides in the cave of the great mountain, *Arunachala*. It is amazing that (such a valiant) Guha has remained so silent and calm. It is not because that he left his place in *Kailasa* (that he now remains sober). But he has surely come down to fulfill some intention of yours. Why then do you not direct him to do the great task ahead of him? ॥ 34.8॥

परिभणति चेच्छिष्यव्यूहे महाद्भुतसङ्गतीर्-

जननि रमणो योगीशानस्ततो बहु नो फलम्।

अमिततमया दृष्टेः शक्त्या कदा सरणिं नये-

दपथपतितं धात्रीलोकं तदेव वदाम्बिके॥ ३४.९॥

paribhaṇati cecchiṣyavyūhe mahādbhutasaṅgatīr-

janani ramaṇo yogīśānastato bahu no phalam ।

amitatamayā dṛṣṭeḥ śaktyā kadā saraṇiṁ naye-

dapathapatitaṁ dhātrīlokaṁ tadeva vadāmbike ॥ 34.9॥

It would greatly profit us if Ramana himself mentioned it (purpose of his descent) to his disciples. Oh, Mother! When would you, with the infinite power of your glances, bring the fallen ones back to track? ॥ 34.9॥

अहमिह कुतो हेतोर्जातो विषण्णतमे स्थले

चरणकमलच्छायां मायाधिराज्ञि विहाय ते।

परमकरुणो घोरः शापः किमेष सवित्रि ते

किमपि भुवि वा कार्यं कर्तुं नियोजितवत्यसि॥ ३४.१०॥

ahamiha kuto hetorjāto viṣaṇṇatame sthale

caraṇakamalacchāyāṁ māyādhirājñi vihāya te ।

paramakaruṇo ghoraḥ śāpaḥ kimeṣa savitri te

kimapi bhuvi vā kāryaṁ kartuṁ niyojitavatyasi ॥ 34.10॥

Oh the Queen of *Maya!* Mother! Tell me for what purpose have I left the protective shade of your lotus feet? Why am I here involved in this sorrowful world? Is this your fatal curse unto me? Or do you intend to get some task of yours in this world fulfilled thus? ॥ 34.10॥

The term *Maya* has many shades of meaning such as illusion, primordial matter, *prakruti* etc. ॥ 34.10॥

व्रजति विलयं स्नेहो दूरप्रवासवशादिति

प्रवदति बुधः कश्चित्सत्यं प्रभाति तदम्बिके।

भगवति निजे कुक्षौ जातं दिवो धरणीगतं

स्मृतिसरणितो दूरे हा हा करोषि रुषा यथा॥ ३४.११॥

vrajati vilayaṁ sneho dūrapravāsavaśāditi

pravadati budhaḥ kaścitsatyaṁ prabhāti tadambike ।

bhagavati nije kukṣau jātaṁ divo dharaṇīgataṁ

smṛtisaraṇito dūre hā hā karoṣi ruṣā yathā ॥ 34.11॥

Oh, Mother! Some wise people in this world say that by going far away from kith and kin, the affection between them also eventually reduces. I now feel that this is very true. Although born of your womb you have removed me from your mind out of anger. Oh no! This is very difficult for me to bear! ॥ 34.11॥

मम तु विमला हृद्या विद्या महेश्वरि याऽभव-

न्मनसि च परा चित्रा शक्तिश्चिरन्तनि याऽभवत्।

वचसि च महद्भाग्यं श्लाघ्यं यदीड्यतमेऽभवत्

तदयि गलितं मत्तो वित्तत्रयं भवतो भुवि॥ ३४.१२॥

mama tu vimalā hṛdyā vidyā maheśvari yā'bhava-

nmanasi ca parā citrā śaktiścirantani yā'bhavat ।

vacasi ca mahadbhāgyaṁ ślāghyaṁ yadīḍyatame'bhavat

tadayi galitaṁ matto vittatrayaṁ bhavato bhuvi ॥ 34.12॥

Oh, Mother! (I had) the divine knowledge of *Shuddhavidya* (the purest and highest form of divine knowledge). Prowess of the beautifull and noble powers of the mind and also mastery over excellent and praiseworthy speech. But having come down to this mortal world, they now remain only as mere *vasanas* (faint impressions of the orginal). ॥ 34.12॥

कृतमयि मया पापं घोरं सुकर्मसु सङ्गिनां

यदहमदयो विघ्नं नृणां मुहुर्मुहुराचरम्।

अतिकटु फलं तस्याश्नामि श्रितो नरविग्रहं

प्रमथनृपतेर्जाये माये जनन्यव मामिमम्॥ ३४.१३॥

kṛtamayi mayā pāpaṁ ghoraṁ sukarmasu saṅgināṁ

yadahamadayo vighnaṁ nr̥̄ṇāṁ muhurmuhurācaram ।

atikaṭu phalaṁ tasyāśnāmi śrito naravigrahaṁ

pramathanr̥paterjāye māye jananyava māmimam ॥ 34.13॥

I have committed terrible sins being in the company of the vice. Being cruel, I have also caused hindrance in the good deeds of the noble people. I am now experiencing the bitter fruits of these actions. I have now attained the human body. Oh wife of the Lord of *Pramathas,* Mother *Maya*, pray protect me! ॥ 34.13॥

Pramathas are the group of beings who serve Lord Shiva. Hence *Ishwara* is spoken of as Lord of *Pramathas.* ॥ 34.13॥

न भवसि दृशोर्मार्गे लोकाधिराज्ञि कुतो गिरो

न च बहुकृपे स्वप्ने वा त्वं प्रयच्छसि दर्शनम्।

अपनयसि नो सन्देहं वा परोक्षकृपावशा-

दपि सुरनुते लग्ना कार्यान्तरे किमुतादया॥ ३४.१४॥

na bhavasi dr̥śormārge lokādhirājñi kuto giro

na ca bahukr̥pe svapne vā tvaṁ prayacchasi darśanam ।

apanayasi no sandehaṁ vā parokṣakr̥pāvaśā-

dapi suranute lagnā kāryāntare kimutādayā ॥ 34.14॥

Oh, Mother! The queen of the Universe! Why don't you appear before my eyes? You neither speak to me nor appear in my dreams. You do not even remove my doubts through indirect means. Oh, Mother! Praised by the celestials! Are you so busy doing other works or are you so uncompassionate towards me? ॥ 34.14॥

निरवधिशिवे माहात्म्यं ते भणन्ति महर्षयो

मनसि करुणा न न्यूना ते यथा प्रथिताः कथाः।

तदिदमखिलं मिथ्या स्यादित्यसाध्यमुदीरितुं

यदसि विमुखी पुत्रे किं वा भवेदिह कारणम्॥ ३४.१५॥

niravadhiśive māhātmyaṁ te bhaṇanti maharṣayo

manasi karuṇā na nyūnā te yathā prathitāḥ kathāḥ ।

tadidamakhilaṁ mithyā syādityasādhyamudīrituṁ

yadasi vimukhī putre kiṁ vā bhavediha kāraṇam ॥ 34.15॥

Oh, Mother! consort of *Shiva*! The great sages endlessly praise your glories. They say that the compassion in your mind never diminishes. But now if you remain negligent towards your son, all that would get proved to be false and wrong. What else then could be the reason? ॥ 34.15॥

भुवनभरणं नाल्पं कार्यं न देवि तव क्षणो

गुरु च बहुलं कृत्यं नित्यं तवास्ति न तन्मृषा।

न तव कठिनं मौनं निन्द्यं तथापि न पार्वति

स्मर सकृदिमं दीनं पुत्रं तदेव ममाधिकम्॥ ३४.१६॥

bhuvanabharaṇaṁ nālpaṁ kāryaṁ na devi tava kṣaṇo

guru ca bahulaṁ kṛtyaṁ nityaṁ tavāsti na tanmṛṣā ।

na tava kaṭhinaṁ maunaṁ nindyaṁ tathāpi na pārvati

smara sakṛdimaṁ dīnaṁ putraṁ tadeva mamādhikam ॥ 34.16॥

(I acknowledge that) The task of managing the universe is no small job. It leaves you with not even a moment of rest and everyday you have heavy tasks. Your silence thus may not be improper. But still, Oh Mother Parvati! Remember me, your helpless son, just once atleast. That itself will be great (favour) for me. ॥ 34.16॥

न भवति सुधाधारावर्षादयं मुदितस्तनौ

मधुमदमुषां वाचां सर्गान्न चाप्ययमुद्धतः।

तव पदयुगे निष्ठालाभान्न तृप्यति चाप्ययं

भगवति चिरात् सन्देशं ते सुतः प्रतिवीक्षते॥ ३४.१७॥

na bhavati sudhādhārāvarṣādayaṁ muditastanau

madhumadamuṣāṁ vācāṁ sargānna cāpyayamuddhataḥ ।

tava padayuge niṣṭhālābhānna tṛpyati cāpyayaṁ

bhagavati cirāt sandeśaṁ te sutaḥ prativīkṣate ॥ 34.17॥

Oh, Mother! Even the shower of nectar from the *sahasrara* will not please me enough. The capacity to compose nectar like words (pleasing poetry) also does not elate me. I am neither satisfied with steadfast devotion to your feet. From ages, this son of yours is awaiting a small message from you. Why don't you please entertain me? ॥ 34.17॥

Ssahasrara chakra, is the highest point of consciousness, from which there is a flow called *amrutha* or divine nectar. Tantra texts give all the details about this. ॥ 34.17॥

किमिह भुवने कर्तव्यं मे किमर्थमिहागतो-

ऽस्म्यवनि जगतां कं वोपायं श्रये निजशक्तये।

किमपि किमपि स्वान्ते ध्वान्ते यथा परिदृश्यते

स्फुटमभयदे वक्तुं किञ्चिच्छ्रमं त्वमुरीकुरु॥ ३४.१८॥

kimiha bhuvane kartavyaṁ me kimarthamihāgato-

'smyavani jagatāṁ kaṁ vopāyaṁ śraye nijaśaktaye ।

kimapi kimapi svānte dhvānte yathā paridṛśyate

sphuṭamabhayade vaktuṁ kiñcicchramaṁ tvamurīkuru ॥ 34.18॥

Oh Protector of the world! Tell me what is my duty in this world? Why have I come here? What is the means for me to attain back my true powers? Please take the little trouble of telling me the certain means of removing the darkness of my mind and throw light (of wisdom). ॥ 34.18॥

न मम परमे मुक्तावाशा न वा विभवाष्टके

न च गजघटापूर्णायां वा महेश्वरि सम्पदि।

न च मधुमुचां वाचां सर्गे निरर्गलवैभवे

मुनिभुवि कुतो जातः सोऽहं तदेव समीर्यताम्॥ ३४.१९॥

na mama parame muktāvāśā na vā vibhavāṣṭake

na ca gajaghaṭāpūrṇāyāṁ vā maheśvari sampadi ।

na ca madhumucāṁ vācāṁ sarge nirargalavaibhave

munibhuvi kuto jātaḥ so'haṁ tadeva samīryatām ॥ 34.19॥

Oh great Mother! I do not cherish interest in salvation too. Even the glorious eight *siddhis* do not interest me. Neither do hoards of elephants (prosperity) or wealth appeal to me. The glory of nectar like words (prowess in speech and poetry) emanating endlessly are not desired (by me any more). Rather tell me why am I, your son, born in this land of sages (Bharatam)? Please tell me the purpose behind this. ॥ 34.19॥

प्रथममनघं वाञ्छाम्यन्नं सदारसुतातिथेर्-

भगवति ततः पादद्वन्द्वे तवाविचलां स्थितिम्।

अथ सुरजगद्वार्ताज्ञानं सवित्रि ततः परं

मुनिभुवि भवे हेतुं ज्ञातुं मृगाक्षि पुरद्विषः॥ ३४.२०॥

prathamamanaghaṁ vāñchāmyannaṁ sadārasutātither-

bhagavati tataḥ pādadvandve tavāvicalāṁ sthitim ।

atha surajagadvārtājñānaṁ savitri tataḥ paraṁ

munibhuvi bhave hetuṁ jñātuṁ mṛgākṣi puradviṣaḥ ॥ 34.20॥

Oh Goddess! First of all, I desire enough food to enjoy with family and feed my guests. (I wish to be an affluent householder). After that I desire for a steadfast place at your feet. Doe-eyed beloved of the enemy of the *puras,* I then like to know everythig about the worlds of the celestials. After this I wish to know the purpose of my birth in this land of sages (Bharatam). This is the sequence of my desires. ॥ 34.20॥

The *puranas* refer to Shiva as the destroyer of the three demonic worlds. Hence he is named as *Tripurari.* ॥ 34.20॥

यदि तव कृपा पुत्रे भक्ते पदांबुजवन्दिनि

व्रतशतकृशे शीर्षाम्भोजामृतं त्वयि जुह्वति।

भरतधरणीसेवालोले भवप्रियभामिनि

स्वयमुपदिशामुष्मै योग्यं विधानमनाविलम्॥ ३४.२१॥

yadi tava kṛpā putre bhakte padāṁbujavandini

vrataśatakṛśe śīrṣāmbhojāmṛtaṁ tvayi juhvati ।

bharatadharaṇīsevālole bhavapriyabhāmini

svayamupadiśāmuṣmai yogyaṁ vidhānamanāvilam ॥ 34.21॥

I have been your son, devotee, always saluting your feet. I am rendered thin due to hundreds of pious acts and performance of many rituals even as you were showering the divine nectar from the *sahasrara lotus*. If you have any mercy on me, then please come down and teach me the right method for serving this land of Bharatam. ॥ 34.21॥

जननि जगतां स्वल्पे कामेऽप्ययं त्वयि लम्बते

पुरभिदबले मध्ये कामेऽप्ययं त्वयि लम्बते।

बहुलकरुणे श्रेष्ठे कामेऽप्ययं त्वयि लम्बते

भगवति परे वीते कामेऽप्ययं त्वयि लम्बते॥ ३४.२२॥

janani jagatāṁ svalpe kāme'pyayaṁ tvayi lambate

purabhidabale madhye kāme'pyayaṁ tvayi lambate ।

bahulakaruṇe śreṣṭhe kāme'pyayaṁ tvayi lambate

bhagavati pare vīte kāme'pyayaṁ tvayi lambate ॥ 34.22॥

Oh Mother of the universe! Oh the queen of *Purabbit* (the lord of gods, Indra)! Oh greatly compassionate one! Oh Goddess! The great *Ambika!* The best ever! For even trivial desires, or medium type of desires or for lofty desires, people need to take resort in you alone. Even though I am devoid of any desire, I surrender to you. Either for material merits or for selfless (spiritual) merits I take refuge in you alone. ॥ 34.22॥

the poet says that *Ambika* is his only refuge. Be it for small, big or no desires or salvation. ॥ 34.22॥

तनुभुवि मयि प्रीत्या वाऽम्ब त्रिलोकविधायिके

पदयुगरते वात्सल्याद्वा पुरारिपुरन्ध्रिके।

स्वविमलयशोगानासक्ते कृपावशतोऽथवा

परुषमजरे मौनं त्यक्त्वा स्फुटीकुरु मे गतिम्॥ ३४.२३॥

tanubhuvi mayi prītyā vā'mba trilokavidhāyike

padayugarate vātsalyādvā purāripurandhrike ।

svavimalayaśogānāsakte kṛpāvaśato'thavā

paruṣamajare maunaṁ tyaktvā sphuṭīkuru me gatim ॥ 34.23॥

Oh Ruler of the three worlds! Oh beloved of *Purari*! Oh Goddess who is ever youthful! Either with affection for me who is born of you or with genuine motherly love, or as a grace for me who is always at your feet, or for your pleasure of listening to praises (by poets like me), please do give up this cruel silence and enlighten me about what I should do. ॥ 34.23॥

जयतु भरतक्षोणीखण्डं विषादविवर्जितं

जयतु गणपस्तस्य क्षेमं विधातुमना मुनिः।

जयतु रमणस्तस्याचार्यो महर्षिकुलाचलो

जयतु च तयोर्माता पूता महेशविलासिनी॥ ३४.२४॥

jayatu bharatakṣoṇīkhaṇḍaṁ viṣādavivarjitaṁ

jayatu gaṇapastasya kṣemaṁ vidhātumanā muniḥ ।

jayatu ramaṇastasyācāryo maharṣikulācalo

jayatu ca tayormātā pūtā maheśavilāsinī ॥ 34.24॥

May the Land of Bharata be devoid of sorrow. Victory to sage Ganapati who desires the welfare (of the land of Bharata); may he be safe and sound! Victory to his master, Sri Ramana Maharshi, who is (steadfast) like a mountain among the clan of sages! Victory to the great Mother of them both, the chaste one and the consort of Maheshwara! ॥ 34.24॥

गणपतिमुनेरेषा भाषाविदां हृदयङ्गमा

सुकविसुहृदः शब्दैरत्युज्ज्वला हरिणीततिः।

ललितचतुरैर्भावैर्यान्ती सुरूपवनान्तरं

मदयतु मनः कामारातेर्निशान्तमृगीदृशः॥ ३४.२५॥ ८५०

gaṇapatimunereṣā bhāṣāvidāṁ hṛdayaṅgamā

sukavisuhṛdaḥ śabdairatyujjvalā hariṇītatiḥ ।

lalitacaturairbhāvairyāntī surūpavanāntaraṁ

madayatu manaḥ kāmārāterniśāntamṛgīdṛśaḥ ॥ 34.25॥ 850

These hearty, glorious, graceful, smart and appealing words, knit in the *Harini* meter in praise of (mother goddess) are composed by Ganapati, who is the friend of master poets. May these also please the hearts of the learned. May these gain entry in to the heart of Parvati, the queen of *Kamari*. ॥ 34.25॥

पञ्चत्रिंशः स्तबकः - pañcatriṁśaḥ stabakaḥ - 35th Stabaka

प्रार्थना - prārthanā - Prayer to Mother describing her virtues and boons

इन्दुवदनावृत्तम् - induvadanāvṛttam - Induvadanaa meter

अन्धतमसं शशिविभामभिदधाना
कान्तिमलमास्यकमलस्य विदधाना।
अन्धकविरोधिदयितास्मितलवश्रीर्-
भातु भुवनस्य सकलस्य कुशलाय॥ ३५.१॥

andhatamasaṁ śaśivibhāmabhidadhānā
kāntimalamāsyakamalasya vidadhānā ।
andhakavirodhidayitāsmitalavaśrīr-
bhātu bhuvanasya sakalasya kuśalāya ॥ 35.1॥

Though moonlight dispels the blinding darkness the radiance of the lotus-like face (of Divine Mother) is enough to do this job. May a particle of the beauty of smile of the consort of the enemy of *Andhaka* (i.e Lord Shiva) enlighten the whole world and promote welfare. ॥ 35.1॥

भाहि विविधा कृतिमती द्विजसमूहे
पाहि गतिहीनमखिलेश्वरि कुलं नः।
देहि बहुकालभजकाय वरमेतं
याहि नगनन्दिनि यशः शशिवलक्षम्॥ ३५.२॥

bhāhi vividhā kṛtimatī dvijasamūhe

pāhi gatihīnamakhileśvari kulaṁ naḥ ।

dehi bahukālabhajakāya varametaṁ

yāhi naganandini yaśaḥ śaśivalakṣam ॥ 35.2॥

Oh Queen of All! Empress of the worlds! Daughter of the mountain! Mother Parvati! Glorify the talents of the learned *brahmanas* for the good of the world. Please protect our clan (could mean nation, community or human race) that is facing deterioration. Please bestow your boons on me who has been worshipping you since long. Bring the moonlight of success. ॥ 35.2॥

वारयति घोरतरपातकसमूहं

वर्धयति धर्ममपि शर्मकरमन्ते।

किङ्करजनस्य न किमावहति भव्यं

शङ्करपुरन्ध्रि तव पादपरिचर्या॥ ३५.३॥

vārayati ghoratarapātakasamūhaṁ

vardhayati dharmamapi śarmakaramante ।

kiṅkarajanasya na kimāvahati bhavyaṁ

śaṅkarapurandhri tava pādaparicaryā ॥ 35.3॥

Oh wife of Shankara! The queen of Shiva! The worship of thy feet removes even the most terrible of sins. It nourishes *dharma* (virtue or values) that yeilds good fruits at the end. What good does it not bring to thy servants? ॥ 35.3॥

यस्य मनुजस्य हृदयेऽस्ति सदये ते

नाकचरसेव्यमयि पादसरसीजम्।

तं भजति पद्ममुखि पद्मवनवासा

लाभभवने भवतु नामरपुरोधाः॥ ३५.४॥

yasya manujasya hṛdaye'sti sadaye te

nākacarasevyamayi pādasarasījam ।

taṁ bhajati padmamukhi padmavanavāsā

lābhabhavane bhavatu nāmarapurodhāḥ ॥ 35.4॥

Oh compassionate one! Lakshmi, (who resides in the lotus) the goddess of wealth comes to only those who host thy lotus feet, which are served always by the celestials in their heart. So what if the priest of gods does not enter the house of profit (in the horoscope)? (i.e wealth comes to the worshipper of the divine Mother, even if he is not intelligent). ॥ 35.4॥

According to Indian astrological principles, *Brishaspati* or the planet Jupiter is the bestower of knowledge and intelligence. This is termed as *gurubala*. *Brishaspati* is the guide and priest of the gods. ॥ 35.4॥

यद्यखिलमौनिगणगीतगुणजालं

कालभयहारिकरुणारसमरन्दम्।

अद्रितनयाङ्घ्रिजलजन्म हृदये स्या-

दृष्टमगतोऽपि विदधातु रविजः किम्॥ ३५.५॥

yadyakhilamauniganagītaguṇajālaṁ

kālabhayahārikaruṇārasamarandam ।

adritanayāṅghrijalajanma hṛdaye syā-

daṣṭamagato'pi vidadhātu ravijaḥ kim ॥ 35.5॥

If the nectar of compassion of the lotus feet of Devi that is praised by clans of great sages resides in the heart what evil can *Saturn*, even on entering the 8th Zodiac house do? ॥ 35.5॥

This verse also refers to Indian astrology. *Saturn* in the eighth house is considered to be very dangerous because it causes lot of suffering. This is known as *ashtamashani*. ॥ 35.5॥

लेखललनाकचसुमैः कृतबलिं ते

यो भजति पादघृणिमालिनमनन्ते।

निस्तरति नूनमयमस्तमितमोहः

शोकतिमिरं सकललोकगणमातः॥ ३५.६॥

lekhalalanākacasumaiḥ kṛtabaliṁ te

yo bhajati pādaghṛṇimālinamanante ।

nistarati nūnamayamastamitamohaḥ

śokatimiraṁ sakalalokagaṇamātaḥ ॥ 35.6॥

Oh Mother of all the worlds! He who worships your feet with the flowers that are worthy of decorating the tresses of the celestial women, his delusion and darkness of grief shall vanish. ॥ 35.6॥

शीतकरदर्पहरवक्त्रजलजाते

शीतगिरिनन्दिनि तवाङ्घ्रिजलजातम्।

यः स्मरति देवि हृदि विस्मरति सोऽयं

विष्टपमशेषमपि कष्टततिमुक्तः॥ ३५.७॥

śītakaradarpaharavaktrajalajāte

śītagirinandini tavāṅghrijalajātam ।

yaḥ smarati devi hṛdi vismarati so'yaṁ

viṣṭapamaśeṣamapi kaṣṭatatimuktaḥ ॥ 35.7॥

Oh, Mother! Daughter of the snow peaks, who possesses the lotus like face that puts to shame the beauty of the moon, he who meditates upon your lotus feet in his heart is relieved of series of difficulties and astonishes the whole world. ॥ 35.7॥

Unaware of the world, being engrossed in the bliss of meditation and chanting, is not like the forgetfulness that intoxication of sleep or alcohol give. Because the latter are not capable of giving salvation. ॥ 35.7॥

सक्तिरयि यस्य तव पादसरसीजे

शक्तिधरमातरनलाक्षगृहनाथे।

पूर्णशशिजैत्रमुखि पुण्यपुरुषोऽसौ

स्वर्णशिखरीव बुधलोकशरणं स्यात्॥ ३५.८॥

saktirayi yasya tava pādasarasīje

śaktidharamātaranalākṣagṛhanāthe ।

pūrṇaśaśijaitramukhi puṇyapuruṣo'sau

svarṇaśikharīva budhalokaśaraṇaṁ syāt ॥ 35.8॥

Oh Mother of *Subramanya* (wielder of the weapon)! Shakti! The consort of the fire eyed Shiva! You have the face that conquers the moon (in beauty). He who devotes oneself to your lotus feet stands tall like mount Meru and becomes the refuge to the world of scholars; i.e., he is respected and adored by the wise. ॥ 35.8॥

वैरिगणनिर्दलनखड्गवरपाणे

वाससि पदोर्दशनवाससि च शोणे।

नेत्रमिषपावकविशेषितललाटे

पापमखिलं जहि मृगाधिपतिघोटे॥ ३५.९॥

vairigaṇanirdalanakhaḍgavarapāṇe

vāsasi padordaśanavāsasi ca śoṇe ।

netramiṣapāvakaviśeṣitalalāṭe

pāpamakhilaṁ jahi mṛgādhipatighoṭe ॥ 35.9॥

Oh, Mother! You wield the sword in order to annihilate the enemies. Your lips, clothes and feet are stained with blood (of the wicked). The eye on your forehead is fiery. Your vehicle is the Lion. Please do defeat all sin and vice (in me). ॥ 35.9॥

वेदचयवेदिजनवादविषयस्य

प्रतियुतलोकततिशोकशमनस्य।

वेतनविवर्जितभटोऽयमहमङ्घ्रेः

शीतकरपोतधरपुण्यवनिते ते॥ ३५.१०॥

vedacayavedijanavādaviṣayasya

pratiyutalokatatiśokaśamanasya ।

vetanavivarjitabhaṭo'yamahamaṅghreḥ

śītakarapotadharapuṇyavanite te ॥ 35.10॥

Oh Divine consort of Shiva who bears (on his locks) the moon! Thy feet happen to be the topic of discussion of all the great scholars of vedas. They also put an end to the difficulties experienced by thy devotees. I am the servant of thy feet, not desiring even the fee for my services. ॥ 35.10॥

कार्यमयि मे किमपि कार्यपटुबुद्धेः

पादसरसीजयुगलीपरिजनस्य।

अम्ब वद जम्भरिपुगीतगुणजाले

शुम्भकुलनाशकरि शम्भुकुलयोषे॥ ३५.११॥

kāryamayi me kimapi kāryapaṭubuddheḥ

pādasarasījayugalīparijanasya ।

amba vada jambharipugītaguṇajāle

śumbhakulanāśakari śambhukulayoṣe ॥ 35.11॥

Oh, Mother! Desrtoyer of the clan of the demon *Shumbha*! The consort of *Shambhu*! Your wonderful virtues are praised by Indra, the enemy of *Jambha*. Please do ordain a task unto me, who is good at work and is committed to the service of thy lotus feet. ॥ 35.11॥

त्वं यदि शिलावदयि नो वदसि कृत्यं

नास्ति तव राज्यपटुबुद्धिरिति सत्यम्।

आदिश यथार्हकरणीयकृतिनित्यं

राज्ञि भुवनस्य चरणाम्बुरुहभृत्यम्॥ ३५.१२॥

tvaṁ yadi śilāvadayi no vadasi kṛtyaṁ

nāsti tava rājyapaṭubuddhiriti satyam ।

ādiśa yathārhakaraṇīyakṛtinityaṁ

rājñi bhuvanasya caraṇāmburuhabhṛtyam ॥ 35.12॥

Oh, Mother! You are the queen of this world. If you remain stone-like speaking nothing, without telling us our duties, it means perhaps that there is no one in this world who is capable enough to fulfill them indeed. (Or we may say that) Despite being famed as the queen of the world you are not efficient in statesmanship. (so in order to avoid such an allegation), please ordain me, a slave of your feet, with worthy tasks. ॥ 35.12॥

पञ्चसु विहाय मनसः कमपि सङ्गं

पुत्रधनमित्रजनबान्धववधूषु।

एष भजते जननि पादजलजं ते

पालय नु मुञ्च नु तवोपरि स भारः॥ ३५.१३॥

pañcasu vihāya manasaḥ kamapi saṅgaṁ

putradhanamitrajanabāndhavavadhūṣu ।

eṣa bhajate janani pādajalajaṁ te

pālaya nu muñca nu tavopari sa bhāraḥ ॥ 35.13॥

Oh, Mother! People (including me) give up attachment to five things namely-sons, wealth, friends, relatives and wives and instead worship thy feet. It is left to you whether you protect them or ignore them! ॥ 35.13॥

वज्रधरमुख्यसुरसञ्चयकिरीट-

स्थापितमहार्घमणिरञ्जितनखाय।

जीवितमदायि जगदीश्वरि मदीयं

पादजलजाय तव पालय नु मा वा॥ ३५.१४॥

vajradharamukhyasurasañcayakirīṭa-

sthāpitamahārghamaṇirañjitanakhāya ।

jīvitamadāyi jagadīśvari madīyaṁ

pādajalajāya tava pālaya nu mā vā ॥ 35.14॥

Oh Ruler of the universe! My life is dedicated to thy feet, the luster of whose nails, are rendered colorful by the reflections of the unique gems studded on the crowns of gods like Indra (when they prostrate to thee). Protect or discard me (do as you please!). ॥ 35.14॥

देहि जगदीश्वरि न वा मदभिलाषं

पाहि करुणावति न वा कुलमिदं नः।

शूलधरकामिनि सुरासुरनिषेव्यं

पादकमलं तव परे न विजहामि॥ ३५.१५॥

dehi jagadīśvari na vā madabhilāṣaṁ

pāhi karuṇāvati na vā kulamidaṁ naḥ ।

śūladharakāmini surāsuraniṣevyaṁ

pādakamalaṁ tava pare na vijahāmi ॥ 35.15॥

Oh Mother of the Universe! Consort of *Rudra*, who wields the trident! Whether or not you bestow upon me my cherished desire, whether or not you protect this clan of *bharatiyas*, I shall not leave thy lotus feet, that are constantly served by the celestials. ॥ 35.15॥

पासि किल पादयुगकिङ्करसमूहं

हंसि किल पापततिमापदि नुता त्वम्।

दन्तिवदनप्रसु वदन्ति मतिमन्तो

नानृतमिदं भवतु नाकिजनवर्ण्ये॥ ३५.१६॥

pāsi kila pādayugakiṅkarasamūhaṁ

haṁsi kila pāpatatimāpadi nutā tvam ।

dantivadanaprasu vadanti matimanto

nānṛtamidaṁ bhavatu nākijanavarṇye ॥ 35.16॥

Oh, Mother! You are praised by the residents of the heavens! You shall indeed protect the people who are servants of thy feet, isn't it? You shall indeed destroy the woes and sins of those who are fallen in calamities, isn't it? Oh Mother of the elephant headed (Ganesha) who displays tusks on his face! The wise say thus (that you protect us all). May not the words of the wise men become fabrications. ॥ 35.16॥

शक्रमुखदेवततिवन्दितविसृष्टे

वक्रघनकेशि चरणे तव लुठन्तम्।

आपदि निमग्नमिममाश्रितमनाथं

नन्दिहयसुन्दरि न पालयसि केन॥ ३५.१७॥

śakramukhadevatativanditavisṛṣṭe

vakraghanakeśi caraṇe tava luṭhantam ।

āpadi nimagnamimamāśritamanāthaṁ

nandihayasundari na pālayasi kena ॥ 35.17॥

Oh Mother who has curved locks, black like the clouds! You are saluted by Gods like *Indra*! May men who are drowned in difficulties get freed from bondages and rather get bonded to thy feet. Oh, Mother! You are the consort of Shiva who has *Nandi*, the bull as his vehicle. Why then don't you protect me, an orphan, (who has nowhere to go), (even after I have) surrendered and taken refuge in you? ॥ 35.17॥

घोषमयमम्ब विदधाति पदलग्नो

नावसि पुराणि किमु नारि बधिराऽसि।

वन्दिसुरबृन्दनुतिभाषितहृतं वा

कर्णयुगलं तव कपालिकुलयोषे॥ ३५.१८॥

ghoṣamayamamba vidadhāti padalagno

nāvasi purāṇi kimu nāri badhirā'si ।

vandisurabṛndanutibhāṣitahṛtaṁ vā

karṇayugalaṁ tava kapālikulayoṣe ॥ 35.18॥

Oh, Mother! Having bonded with thy feet I am crying out. Oh the most ancient and wise woman! Consort of *Puranapurusha,* The eternal Lord! You neither protect not bless. Are you then deaf? Oh consort of *Kapali*! Are your ears (focus) lost in listening to the praises of the celestials always? Tell me then what is the reason for you not listening to my cries. Is it deafness or unmindfulness due to listening to the praises of the celestials? ॥ 35.18॥

अम्ब भव बिम्बफलकल्परदचेले

शाम्बरसपत्नबलकारिबहुलीले।

प्रागमृतभानुमुकुटस्य मदयित्री

तं कुरु ततः परमुरीकृतमदर्थम्॥ ३५.१९॥

amba bhava bimbaphalakalparadacele

śambarasapatnabalakāribahulīle ।

prāgamṛtabhānumukuṭasya madayitrī

taṁ kuru tataḥ paramurīkṛtamadartham ॥ 35.19॥

Oh, Mother! Your raiments are red like the seeds of the *bimba* fruit. Oh knower of many *leelas* (tricks) of *Manmatha* (the Lord of Love)! You fascinate Lord Shiva, first (and then the attention of both of you can turn towards me). ॥ 35.19॥

निर्मलसुधाकरकलाकलितमस्ते

धर्मरतपालिनि दयावति नमस्ते।

एतमव देवि चरणाम्बुरुहबन्धुं

शीतधरणीधरसुते गमय नान्धुम्॥ ३५.२०॥

nirmalasudhākarakalākalitamaste

dharmaratapālini dayāvati namaste ।

etamava devi caraṇāmburuhabandhuṁ

śītadharaṇīdharasute gamaya nāndhum ॥ 35.20॥

Oh, Mother! Whose crest is beautified by the radiant moon! Oh compassionate one who protects the virtuous! Salutations to thee! Please protect me who is a close relative of thy lotus feet. Oh Mother Parvati, the daughter of the Himalayan mountains! Do not make me fall into the well (of blindness). Pray! let there be no downfall. ॥ 35.20॥

अद्रिकुलपालककुलध्वजपताके

भद्रगजगामिनि दरिद्रमयि मत्या।

क्षुद्रमिव शोच्यमिममङ्घ्रिजलजाप्तं

रुद्रदयिते जननि पाहि न जहीहि॥ ३५.२१॥

adrikulapālakakuladhvajapatāke

bhadragajagāmini daridramayi matyā ।

kṣudramiva śocyamimamaṅghrijalajāptaṁ

rudradayite janani pāhi na jahīhi ॥ 35.21॥

Oh Mother who is the flag (symbol) of victory for the Himalayan clan! Lady with a majestic gait (resembles that of an youthful elephant)! I, the kith of thy lotus feet, suffer from poverty of intelligence, is indeed worthy of thy pity. Oh consort of Rudra! Please do not discard me as lowly, rather protect and bless me. ॥ 35.21॥

अस्तु तव पादकमले स्थितिरजस्रं

नास्ति परदुःखविवशे हृदि तु शान्तिः।

अस्तु करुणेऽयमस्तु मतिलोपः

कष्टमिदमम्ब मम भूरि परिशिष्टम्॥ ३५.२२॥

astu tava pādakamale sthitirajasraṁ

nāsti paraduḥkhavivaśe hṛdi tu śāntiḥ ।

astu karuṇe'yamastu matilopaḥ

kaṣṭamidamamba mama bhūri pariśiṣṭam ॥ 35.22॥

Oh, Mother! May I foever be established at thy feet. My heart, overflowing with sorrow for the plight of others who are in difficulties, knows no peace. This may be perhaps lack of intelligence. But still, this is a big problem I am facing. Kindly take me to thy care. ॥ 35.22॥

दुःखसुखभेदरहिता न मतिरासीत्

साधुखलभेदरहिता न मतिरासीत्।

भाग्यमितिमान्यमथवा मम तदेतन्-

मातरिह सङ्घभजने यदवकाशः॥ ३५.२३॥

duḥkhasukhabhedarahitā na matirāsīt

sādhukhalabhedarahitā na matirāsīt ।

bhāgyamitimānyamathavā mama tadetan-

mātariha saṅghabhajane yadavakāśaḥ ॥ 35.23॥

Oh, Mother! My intellect is not devoid of the duality of joy and sorrow. Nor has it overcome the discrimination between the virtuous and vice people. Although the *shastras* preach about a balanced outlook (*sama-buddhi*), I do not possess the same. Or may be this is a blessing in disguise for me, as this enables me to participate in community service and activities. ॥ 35.23॥

One who rises above discrimination of any type cannot engage himself in social activites. ॥ 35.23॥

अस्तु मम भेदमतिरस्तु मम पक्षो

यत्नपरताऽस्तु मम मास्तु च विमोक्षः।

मोक्षमयि वेद्मि कुलकष्टततिमोक्षं

प्रेषय सकृत्तव महेश्वरि कटाक्षम्॥ ३५.२४॥

astu mama bhedamatirastu mama pakṣo

yatnaparatā'stu mama māstu ca vimokṣaḥ ।

mokṣamayi vedmi kulakaṣṭatatimokṣaṁ

preṣaya sakṛttava maheśvari kaṭākṣam ॥ 35.24॥

Let this discrimination remain in me. May this be helpful to me in my achievements. May my endeavour keep me engaged. I do not seek the wisdom that frees me form the bonds of birth and death. Oh Mother Goddess! I believe that obtaining freedom for *Bharatiyas*, is salvation for me. Therefore bless me with thy gracious looks. May the discrimination in me help me achieve salvation in the form of freedom of my countrymen. ॥ 35.24॥

शाक्करगणेन मुखरेऽत्र गणनाथे

विष्णुयशसीशवधु जिष्णुमुखवन्द्ये।

अम्ब करुणां कुरु शिवङ्करि निरङ्क-

स्वच्छकिरणार्भकविभूषितललाटे॥ ३५.२५॥ ८७५

śākvaragaṇena mukhare'tra gaṇanāthe

viṣṇuyaśasīśavadhu jiṣṇumukhavandye ।

amba karuṇāṁ kuru śivaṅkari niraṅka-

svacchakiraṇārbhakavibhūṣitalalāṭe ॥ 35.25॥ 875

Oh Consort of *Ishwara*! Saluted by great ones like *Vishnu*! Oh Mother whose forehead is ornate with the flawless crescent moon! Oh Mother Ambe! Pray, bestow ausipiciousness and compassion on us! ॥ 35.25॥

Ganapati, son of Parvati is spoken of as Vishnu also. The famous verse *shuklambharadharam vishnum etc.,* recited at the begining of perfoming any act can be interpreted as referring to *Vishnu* as well as to Ganapati. ॥ 35.25॥

षट्त्रिंशः स्तबकः - ṣaṭtriṁśaḥ stabakaḥ - 36th Stabaka

प्रकीर्णकम् - prakīrṇakam - Devotinal prayers of various forms

तूणकवृत्तम् - tūṇakavṛttam - Tunaka meter

उन्नतस्तनस्थलीविलोलहारमौक्तिक-

व्रातदीधितिप्रतानबद्धसौहृदा सदा।

अन्धकारिकामिनीदरस्मितद्युतिर्धुनो-

त्वन्धकारमन्तरङ्गवासिनं घनं मम॥ ३६.१॥

unnatastanasthalīvilolahāramauktika-

vrātadīdhitipratānabaddhasauhṛdā sadā ।

andhakārikāminīdarasmitadyutirdhuno-

tvandhakāramantaraṅgavāsinaṁ ghanaṁ mama ॥ 36.1॥

Oh, Mother! Your full blossomed bosom is rendered more radiant by the beautiful pearl necklace placed on it. May the effulgent smile of the consort of the enemy of the demon *Andhaka*, who resides within me dispel the darkness of ignorance in me. ॥ 36.1॥

Andhakari is one of the several epithets of Lord Shiva. He vanquished the demon by name *Andhaka*. Ari means enemy. ॥ 36.1॥

अम्बरस्थले पुरा पुरन्दरो ददर्श यां

यां वदन्ति पर्वतप्रसूतिमैतिहासिकाः।

सा परा पुरामरेः पुरन्ध्रिकाऽखिलाम्बिका

पुत्रकाय मज्जते ददातु दक्षिणं करम्॥ ३६.२॥

ambarasthale purā purandaro dadarśa yāṁ

yāṁ vadanti parvataprasūtimaitihāsikāḥ ।

sā parā purāmareḥ purandhrikā'khilāmbikā

putrakāya majjate dadātu dakṣiṇaṁ karam ॥ 36.2॥

May She whom, *Indra* and other Gods beheld in the sky and She who is acclaimed by the wise since ages as the daughter of the mountain Parvati, and She who is the chief queen of Shiva who destroyed the *Tripuras* and She who is the Mother of the universe, extend her right hand (as a gesture) to protect me who is sinking (in the binds of the world). ॥ 36.2॥

There is an episode found mentioned in *Kenopanishad* which tells that Uma Hymavati appeared in the sky and tested the prowess of the gods like Indra. The present verse refers to this episode. ॥ 36.2॥

पादपङ्कजे धृता नरैरबाह्यभक्तिभिः

पाणिपङ्कजे धृता नवेन्दुखण्डधारिणा।

चारुहेमहंसका मनोज्ञरत्नकङ्कणा

लोकजालपालिनी पुनातु मां विलासिनी॥ ३६.३॥

pādapaṅkaje dhṛtā narairabāhyabhaktibhiḥ

pāṇipaṅkaje dhṛtā navendukhaṇḍadhāriṇā ।

cāruhemahaṁsakā manojñaratnakaṅkaṇā

lokajālapālinī punātu māṁ vilāsinī ॥ 36.3॥

Her lotus feet are held by the persons who worship her within. Her lotus hand is held by Shiva, who bears the crescent moon on his crest. She is the protector of all the worlds. May she, whose ankles are decorated with beautiful golden anklets, and who wears lovely gem studded bangles, purify me. ॥ 36.3॥

उक्षराजवाहनस्य जीविताद् गरीयसी

पक्षिराजवाहनादिवर्ण्यमानवैभवा।

केकिलोकचक्रवर्तिवाहनेन पुत्त्रिणी

वारणारिसार्वभौमवाहना गतिर्मम॥ ३६.४॥

ukṣarājavāhanasya jīvitād garīyasī

pakṣirājavāhanādivarṇyamānavaibhavā ।

kekilokacakravartivāhanena puttriṇī

vāraṇārisārvabhaumavāhanā gatirmama ॥ 36.4॥

You are dearer than life to your consort Shiva, who rides on the bull. Your glories are ever praised by Vishnu (who rides on the Eagle) and other gods. You have for your son, the great leader Subramanya, who rides on the peacock. You yourself have the great lion, the slayer of the elephant as your vehicle. You are my refuge. ॥ 36.4॥

बालकुन्दकुड्मलालिकान्तदन्तपङ्क्तिका

कुण्डलानुबिम्बशोभिशुद्धगण्डमण्डला।

बिभ्रती रतीशवेत्रविभ्रमं भ्रुवोर्युगं

शुभ्रभानुशेखरस्य सुन्दरी प्रणम्यते॥ ३६.५॥

bālakundakuṭmalālikāntadantapaṅktikā

kuṇḍalānubimbaśobhiśuddhaganḍamaṇḍalā ।

bibhratī ratīśavetravibhramaṁ bhruvoryugaṁ

śubhrabhānuśekharasya sundarī praṇamyate ॥ 36.5॥

Her attractive teeth resemble a row of kunda buds: Her shining cheeks reflect the beauty of the *tatanka* (ear-rings) that she wears; Her playful eyebrows resemble the bow of the lord of *Rati* (God of love Manmatha). Oh damsel of Shiva, I salute thee! ॥ 36.5॥

In traditional Sanskrit literature row of teeth is always compared to the kunda buds set in a row. Kunda is a variety of jasmine flower. Buds of this flower are lovely and bright. ॥ 36.5॥

आजिदक्षवाहवैरियातुधानबाधितं

या ररक्ष देवबृन्दमिन्दिरादिवन्दिता।

सा कटाक्षपातधूतभक्तलोकपातका

पावकाक्षसुन्दरी परात्परा गतिर्मम॥ ३६.६॥

ājidakṣavāhavairiyātudhānabādhitaṁ

yā rarakṣa devabṛndamindirādivanditā ।

sā kaṭākṣapātadhūtabhaktalokapātakā

pāvakākṣasundarī parātparā gatirmama ॥ 36.6॥

Oh, Mother! You protected Lakshmi, the goddess of prosperity, as well as the other celestials who were tormented by the demon *Mahisha,* when they sang praises on you. Your mere glances do wipe out all the sins of your devotees. Oh damsel of Shiva, with a fiery eye on his forehead; Oh, Mother! who art greater than the greatest! You are my sole refuge. ॥ 36.6॥

तारकाधिनाथचूडचित्तरङ्गनर्तकी

मन्दहाससुन्दरास्यपङ्कजा नगात्मजा।

दीनपोषकृत्यनित्यबुद्धबुद्धिरव्यया

गृह्यते गणाधिपेन सर्वतो नृणां पदे॥ ३६.७॥

tārakādhināthacūḍacittaraṅganartakī

mandahāsasundarāsyapaṅkajā nagātmajā ।

dīnapoṣakṛtyanityabuddhabuddhiravyayā

gṛhyate gaṇādhipena sarvato nṛṇāṁ pade ॥ 36.7॥

You dance in the heart of Shiva who holds the moon on his crest. The beauty of your lotus like face is enhanced by your beautiful smile. Oh daughter of the mountain (Parvati)! You are committed forever to nourish the weak. Oh Immortal one! Your feet are clasped whole heartedly by Ganapati. ॥ 36.7॥

अष्टमीशशाङ्कखण्डदर्पभञ्जनालिका

विष्टपत्रयाधिनाथमानसस्य डोलिका।

पापपुञ्जनाशकारिपादकञ्जधूलिका

श्रेयसे ममास्तु शैललोकपालबालिका॥ ३६.८॥

aṣṭamīśaśāṅkakhaṇḍadarpabhañjanālikā

viṣṭapatrayādhināthamānasasya ḍolikā ।

pāpapuñjanāśakāripādakañjadhūlikā

śreyase mamāstu śailalokapālabālikā ॥ 36.8॥

Your forehead puts to shame the beauty of the moon of the eight day of the fortnight. You are the swing on which the mind of Lord Shiva, the lord of the worlds, plays. The dust of thy feet can destroy all kinds of sins. May the daughter of the mountain be favourable to me. ॥ 36.8॥

The moon is considered to be specially attractive on the eight day of the fortnight. ॥ 36.8॥

सानुमत्कुलाधिनाथबालिकालिकुन्तला

जङ्गमेव काऽपि तप्तहेमसालभञ्जिका।

भक्तियुक्तलोकशोकवारणाय दीक्षिता

शीतशीतवीक्षिता लघु स्यतादघं मम॥ ३६.९॥

sānumatkulādhināthabālikālikuntalā

jaṅgameva kā'pi taptahemasālabhañjikā ।

bhaktiyuktalokaśokavāraṇāya dīkṣitā

śītaśītavīkṣitā laghu syatādagham mama ॥ 36.9॥

Oh Daughther of the clan of mountains! Thy curly hair appears like a moving golden doll. You are committed to destroy the sorrows of your

devotees. Your glances are cool (pleasant). Please do quickly remove my difficulties. ॥ 36.9॥

पुण्यनामसंहतिः पुरारिचित्तमोहिनी

पुष्पबाणचापचारुझिल्लिकाऽखिलाम्बिका।

पुण्यवैरिपुष्टदुष्टदैत्यवंशनाशिनी

पुत्रकस्य रक्षणं पुरातनी करोतु मे॥ ३६.१०॥

puṇyanāmasaṁhatiḥ purāricittamohinī

puṣpabāṇacāpacārujhillikā'khilāmbikā ।

puṇyavairipuṣṭaduṣṭadaityavaṁśanāśinī

putrakasya rakṣaṇaṁ purātanī karotu me ॥ 36.10॥

Oh *Punya*, virtuous! Conquerer of the mind of Shiva! Oh lovely damsel with eyebrows bent like the bow of Manmatha, the lord of love! Oh destroyer of the clans of demons who hate virtue and prosperity! Oh Eternal One! Please protect me, your son. ॥ 36.10॥

क्षाममध्यमस्थली सुधाघटोपमस्तनी

कृष्णसारलोचना कुमुद्वतीप्रिययानना।

भ्रूविलासधूतधैर्यकाञ्चनाद्रिकार्मुका

काचिदिक्षुकार्मुकस्य जीविका जयत्युमा॥ ३६.११॥

kṣāmamadhyamasthalī sudhāghaṭopamastanī

kṛṣṇasāralocanā kumudvatīpriyānanā ।

bhrūvilāsadhūtadhairyakāñcanādrikārmukā

kācidikṣukārmukasya jīvikā jayatyumā ॥ 36.11॥

Oh ever youthful lady with a slim waist; bosom like a pair of pitcher full of nectar (of motherly love)! Oh doe-eyed, moon -faced beauty, who shattered the steadiness (negligence towards amorous feelings) of Lord Shiva (through her magical love)! You are the only means of livelihood for *Manmatha*, the lord of love! May victory be unto you. ॥ 36.11॥

लोहिताचलेश्वरस्य लोचनत्रयीहिता

लोहितप्रभानिमज्जदब्जजाण्डकन्दरा।

हासकान्तिवर्ध्यमानसारसारिमण्डला

वासमत्र मे करोतु मानसे महेश्वरी॥ ३६.१२॥

lohitācaleśvarasya locanatrayīhitā

lohitaprabhānimajjadabjajāṇḍakandarā ।

hāsakāntivardhyamānasārasārimaṇḍalā

vāsamatra me karotu mānase maheśvarī ॥ 36.12॥

Oh, Mother! you please all the three eyes of Shiva, the Lord of *Arunachala*! You are like the precipice of the universe which reflects the reddish effulgence! Thy effulgent smile excels in comparison to the beauty of the moon. May you, the great ruler, ever reside in my mind. ॥ 36.12॥

दक्षिणेक्षणप्रभाविजृम्भिताम्बुसम्भवा

काममित्रवामनेत्रधामतृप्तकैरवा।

एकतः परः पुमान्परा वराङ्गनाऽन्यतः

शुभ्रकीर्तिरेकमूर्तिरादधातु नश्शिवम्॥ ३६.१३॥

dakṣiṇekṣaṇaprabhāvijṛmbhitāmbusambhavā

kāmamitravāmanetradhāmatṛptakairavā ।

ekataḥ paraḥ pumānparā varāṅganā'nyataḥ

śubhrakīrtirekamūrtirādadhātu naśśivam ॥ 36.13॥

The luster of your right eye causes the lotus to bloom. The luster of the left eye of Lord Shiva, causes the lilies to bloom. On one side, you are the Eternal *Purusha,* the Lord and on the other side you are the *Shakti,* Eternal woman. Oh Mother of flawless fame! What wonder ! You reside in a single form with Shiva. Please do bestow thy auspicious blessings on us. ॥ 36.13॥

The description found in this verse refers to the Ardhanariswara form in which the Lord and his consort devi share the body in equal halves. ॥ 36.13॥

शुम्भदैत्यमारिणी सुपर्वहर्षकारिणी

शम्भुचित्तहारिणी मुनीन्द्रचित्तचारिणी।

कामितार्थदायिनी करिप्रकाण्डगामिनी

वीतकल्कमादधातु विघ्नराजमम्बिका॥ ३६.१४॥

śumbhadaityamāriṇī suparvaharṣakāriṇī

śambhucittahāriṇī munīndracittacāriṇī ।

kāmitārthadāyinī kariprakāṇḍagāminī

vītakalkamādadhātu vighnarājamambikā ॥ 36.14॥

Oh slayer of the demon *Shumbha!* You caused delight to the celestials. You have captured the imagination of *Shambhu*. You are ever present in the minds of great *sages.* You bestow all the desires of the seekers. Your gait is like that of the majestic *elephant*! Please do make me, Ganapati (the poet) free of all sins. ॥ 36.14॥

देवतासपत्नवंशकाननानलच्छटा

वारणारिसार्वभौमवाहना घनालका।

नन्दिवाहनस्य काऽपि नेत्रनन्दिनी सुधा

नेत्रलाञ्छितालिका सुतं पुनातु कालिका॥ ३६.१५॥

devatāsapatnavaṁśakānanānalacchaṭā

vāraṇārisārvabhaumavāhanā ghanālakā ।

nandivāhanasya kā'pi netranandinī sudhā

netralāñchitālikā sutaṁ punātu kālikā ॥ 36.15॥

You have been the fire that destroyed the clans of the step brothers of the celestials (i.e demons)! you ride on the lion, the enemy of the elephants! Oh Damsel with bewitching tresses! You give immense pleasure to the eyes of Shiva. Oh Mother *Kalika*! Please protect this son of yours. ॥ 36.15॥

राजसुन्दरानना मरालराजगामिनी

राजमौलिवल्लभा मृगाधिराजमध्यमा।

राजमानविग्रहा विराजमानसद्गुणा

राजते महीधरे मदम्बिका विराजते॥ ३६.१६॥

rājasundarānanā marālarājagāminī

rājamaulivallabhā mṛgādhirājamadhyamā ।

rājamānavigrahā virājamānasadguṇā

rājate mahīdhare madambikā virājate ॥ 36.16॥

Moon-faced, with a gait like that of the elephant, Consort of Shiva, who has a waist as slender as that of the lion, one with a glorious form, one who shines forth with may virtues, whose abode is on the hills, Oh, Mother! Glory unto you! ॥ 36.16॥

पर्वचन्द्रमण्डलप्रभाविडम्बनानना

पर्वताधिनाथवंशपावनी सनातनी।

गर्वगन्धनाशिनी विभावरीविचारिणां

शर्वचित्तनायिका करोतु मङ्गलं मम॥ ३६.१७॥

parvacandramaṇḍalaprabhāviḍambanānanā

parvatādhināthavaṁśapāvanī sanātanī ।

garvagandhanāśinī vibhāvarīvicāriṇāṁ

śarvacittanāyikā karotu maṅgalaṁ mama ॥ 36.17॥

Thy face puts the full moon to shame in beauty. You sanctified the clan of the *mountains* (by being born there). Oh Eternal one! You are the destroyer of the arrogance of those who move around at night. Oh the queen of Sharva! Please do favour me. ॥ 36.17॥

Demons, devils and other evil forces are supposed to move about freely during night. Darkness is their friend. ॥ 36.17॥

ओजसश्च तेजसश्च जन्मभूमिरच्युता

नीलकञ्जबन्धुबद्धमौलिरागमस्तुता।

वीतरागपाशजालनाशबद्धकङ्कणा

विश्वपालिनी मया महेश्वरी विचिन्त्यते॥ ३६.१८॥

ojasaśca tejasaśca janmabhūmiracyutā

nīlakañjabandhubaddhamaulirāgamastutā ।

vītarāgapāśajālanāśabaddhakaṅkaṇā

viśvapālinī mayā maheśvarī vicintyate ॥ 36.18॥

You are the immortal cradle of *Ojas* (glory of virtue) and *tejas* (effulgence of wisdom)! You have on your locks the moon, which is the friend of the blue lily. You are praised by the *Agamas*. You have committed yourself to the cause of destroying the bondages of those noble persons who have conquered their passions. I contemplate upon that great Goddess who is the ruler of the universe. ॥ 36.18॥

Agamas are a branch of traditional spiritual scriptures. ॥ 36.18॥

अण्डमण्डलं यया निरन्तरं च पच्यते

संस्फुरत्यशेषभूतहार्दपीठिकासु या।

श्वासदृष्टिसंविदूष्मनादवारिवर्त्मभिर्-

यामुपासते विदो नमामि तां परात्पराम्॥ ३६.१९॥

aṇḍamaṇḍalaṁ yayā nirantaraṁ ca pacyate

saṁsphuratyaśeṣabhūtahārdapīṭhikāsu yā ।

śvāsadṛṣṭisaṁvidūṣmanādavārivartmabhir-

yāmupāsate vido namāmi tāṁ parātparām ॥ 36.19॥

She is the one who constantly works on (creating, sustaining and putting an end to it) the *brahmanda,* the universal vessel in the elipticil shape. She is vibrant in all the life forms that exist. I worship Her, who is greater than the greatest, worshipped by the knowers of truth through air, fire, awareness, sound, water and life force. ॥ 36.19॥

T*antrikas* worship the mother goddess in the traditional methods like *Praanopasana, samvarga-vidya, akshipurusha-vidya, vaishvanara-vidya, mukhyaprana-vidya, udgeetha-vidya, rasotpattihi* and *chandrakala-vidya.* ॥ 36.19॥

पञ्चयुग्मवेषभृत्परात्परा सुरार्चिता

पञ्चवक्त्रवक्त्रपद्मचञ्चरीकलोकना।

वञ्चकान्तरङ्गशत्रुसञ्चयप्रणाशिनी

प्रेतमञ्चशायिनी कुलं चिराय पातु मे॥ ३६.२०॥

pañcayugmaveṣabhṛtparātparā surārcitā

pañcavaktravaktrapadmacañcarīkalokanā ।

vañcakāntaraṅgaśatrusañcayapraṇāśinī

pretamañcaśāyinī kulaṁ cirāya pātu me ॥ 36.20॥

She personifies in ten forms, as *dashamahavidya* or *dashavataras*. Being greater than the greatest, She is worshipped by the celestials. Her glances wander across the lotus face of her beloved Shiva as if they were bees! She is the destroyer of the inner enemies like lust, anger, passion,

greed, arrogance and jealousy, that exist in people's mind. She resides on the bed of *preta,* the dead body of Shiva! May she forever protect my clan! ॥ 36.20॥

It is mentoned in the *tantra* tradition that Devi sits on the body of Shiva as *Kalika.* After the final doom of creation she sublimates into Shiva and sleeps. i.e. everything becomes dormant. ॥ 36.20॥

कर्मणा यथाविधि द्विजातयो यजन्ति यां

ब्रह्मणा यथाश्रुतं स्तुवन्ति यामधीतिनः।

चेतसा यथा गुरूक्ति चिन्तयन्ति यां विदः

सा परा जगत्त्रयीजनन्यजा जयत्युमा॥ ३६.२१॥

karmaṇā yathāvidhi dvijātayo yajanti yāṁ

brahmaṇā yathāśrutaṁ stuvanti yāmadhītinaḥ ।

cetasā yathā gurūkti cintayanti yāṁ vidaḥ

sā parā jagattrayījananyajā jayatyumā ॥ 36.21॥

She is worshipped by the *dvijatiyas* (the *brahmana*, *kshatriya* and *vishya* clans) through the rituals following the norms of the tradition. Those who are learned praise her though the V*edas.* The knowers meditate upon her in the method taught to them by their masters. May glory be unto Goddess Uma, who is immortal and the mother of the three worlds. ॥ 36.21॥

वासुदेवजायया विनम्रया निषेविता

वामदेवचाटुचित्रवाक्यबन्धलालिता।

वासवादिदेवताजयप्रणादहर्षिता

वारयत्वघानि मे वसुन्धराभृतस्सुता॥ ३६.२२॥

vāsudevajāyayā vinamrayā niṣevitā

vāmadevacāṭucitravākyabandhalālitā ।

vāsavādidevatājayapraṇādaharṣitā

vārayatvaghāni me vasundharābhṛtassutā ॥ 36.22॥

You are served with humility by the consort of Lord Vasudeva, Lakshmi. Lord Shiva adores you through many witty, amusing and pleasing words. You are pleased as the celestials hail you aloud for you victory. May the daughter of the mountain remove my sins. ॥ 36.22॥

पूर्णिमासुधामरीचिसुन्दरास्यमण्डला

फुल्लपद्मपत्रदीर्घसम्प्रसन्ननलोचना।

पुण्यभूनिषेवणाय पुत्रमेतमुद्यतं

पूर्णकाममादधातु पादलग्नमम्बिका॥ ३६.२३॥

pūrṇimāsudhāmarīcisundarāsyamaṇḍalā

phullapadmapatradīrghasamprasannalocanā ।

puṇyabhūniṣevaṇāya putrametamudyataṁ

pūrṇakāmamādadhātu pādalagnamambikā ॥ 36.23॥

Her face is the beautiful lustrous full moon. Her elongated eyes are like the petals of the lotus. Let the wish of Her son be granted, because he is committed to the service of this *punyabhumi* , India. ॥ 36.23॥

लालयन्ति बालकं वतंसशीतदीधितिं

शीलयन्ति सूक्ष्मतां मनांसि योगिनामिव।

कालयन्तु पापिनां कुलानि संहतीस्सतां

पालयन्तु च स्मितानि योषितः पुरद्विषः॥ ३६.२४॥

lālayanti bālakaṁ vataṁsaśītadīdhitiṁ

śīlayanti sūkṣmatāṁ manāṁsi yogināmiva ।

kālayantu pāpināṁ kulāni saṁhatīssatāṁ

pālayantu ca smitāni yoṣitaḥ puradviṣaḥ ॥ 36.24॥

May the series of smiles of the consort of Shiva, that fondle the moon on Shiva's head as if it were a little boy cause sensitiveness in the minds of the *yogis.* Let the same smiles annihilate the generations of sins and protect the community of saints. ॥ 36.24॥

पादसेविनः कवेर्मनोहरातिशक्करी-

वर्ग एष नाट्यकारिनिर्जरीगणो यथा।

लोकजालचक्रवर्तिपुण्ययोषितो मन-

स्सम्मदाय साधुकष्टवारणाय कल्पताम्॥ ३६.२५॥ ९००

pādasevinaḥ kavermanoharātiśakvarī-

varga eṣa nāṭyakārinirjarīgaṇo yathā ।

lokajālacakravartipuṇyayoṣito mana-

ssammadāya sādhukaṣṭavāraṇāya kalpatām ॥ 36.25॥ 900

Oh, Mother! This attractive poetry composed by poet Ganapati, set to the *Tunaka* meter in your praise is beautiful like the ever youthful celestial

dancers. May this please the mind of the damsel of Lord Shiva and dispel the difficulties of the noble minded. ॥ 36.25॥

॥ समाप्तं च नवमं शतकम् ॥

॥ samāptaṁ ca navamaṁ śatakam ॥

॥ End of Ninth Shataka ॥

॥ उमासहस्रम् ॥ ॥ umāsahasram ॥

दशमं शतकम् - daśamaṁ śatakam - Tenth Shataka

सप्तत्रिंशः स्तबकः - saptatriṁśaḥ stabakaḥ - 37th Stabaka

तत्त्वविचारः - tattvavicāraḥ - Ultimate essence of all the philosophies

अनुष्टुब्वृत्तम् - anuṣṭubvṛttam - Anustuba meter

उद्दीपयतु नश्शक्तिमादिशक्तेर्दरस्मितम्।
तत्त्वं यस्य महस्सूक्ष्ममानन्दो वेति संशयः॥ ३७.१॥

uddīpayatu naśśaktimādiśakterdarasmitam ।
tattvaṁ yasya mahassūkṣmamānando veti saṁśayaḥ ॥ 37.1॥

May the gentle smile of the primordial power (*Adishakti*) enlighten the human potentials in me. It is not clear whether the absolute truth (existence) is the subtlest or the bliss. ॥ 37.1॥

Actually it must be both these and much more. ॥ 37.1॥

पूर्णं प्रज्ञातृ सद्ब्रह्म तस्य ज्ञानं महेश्वरी।
महिमा तेज आहोस्विच्छक्तिर्वा प्राण एव वा॥ ३७.२॥

pūrṇaṁ prajñātṛ sadbrahma tasya jñānaṁ maheśvarī ।
mahimā teja āhosvicchaktirvā prāṇa eva vā ॥ 37.2॥

The absolute (Brahman) is the *purnaprajna,* complete awareness. Goddess herself is the means to know. The light (thus kindled) is the *mahima*, glory, the life force is the power behind. ॥ 37.2॥

प्रचक्षते चिदात्मत्वं ज्ञातुर्ज्ञानस्य चोभयोः।

प्रदीपस्य प्रभायाश्च ज्योतिराकृतितां यथा॥ ३७.३॥

pracakṣate cidātmatvaṁ jñāturjñānasya cobhayoḥ ।

pradīpasya prabhāyāśca jyotirākṛtitāṁ yathā ॥ 37.3॥

It is said that both knower and knowledge (jnatru and jnana) are of the same stuff, consciousness: Just as flame and brightness are of the same light. ॥ 37.3॥

चित एकपदार्थत्वाच्चिच्चिता न विशिष्यते।

तस्माद् गुणत्वं ज्ञानस्य शङ्करेण निराकृतम्॥ ३७.४॥

cita ekapadārthatvāccicciccitā na viśiṣyate ।

tasmād guṇatvaṁ jñānasya śaṅkareṇa nirākṛtam ॥ 37.4॥

When one is established in the exclusive experience of oneself, the knowledge of the knower is realized as the *swarupa* (the core identity of oneself), where neither attributes, nor actions remain. *Sri Shankaracharya* refutes the attributes of *Jnana* since the *jnaatru* (knower)and *jnana* are not different. ॥ 37.4॥

ज्ञातुर्ज्ञानं स्वरूपं स्यान्न गुणो नापि च क्रिया।

यदि स्वस्य स्वरूपेण वैशिष्ट्यमनवस्थितिः॥ ३७.५॥

jñāturjñānaṁ svarūpaṁ syānna guṇo nāpi ca kriyā ।

yadi svasya svarūpeṇa vaiśiṣṭyamanavasthitiḥ ॥ 37.5॥

The knowledge of the knower happens to be his own core form, but not the attributes or actions. If one's own form becomes a special feature from outside, then it could lead to the negation of oneself. ॥ 37.5॥

वाचैव शक्यते कर्तुं विभागस्स्वस्वरूपयोः।

नानुभूत्या ततो द्वैतं सच्छक्त्योर्व्यावहारिकम्॥ ३७.६॥

vācaiva śakyate kartuṁ vibhāgassvasvarūpayoḥ ।

nānubhūtyā tato dvaitaṁ sacchaktyorvyāvahārikam ॥ 37.6॥

The discrimination of the true form (*svarupa*) is possible only by words (logic). But not in experience. However in *vyavahara,* worldly experience, it is only *dvaita,* duality or discrimination of forms that is comprehended. ॥ 37.6॥

ब्रह्मज्ञानस्य पूर्णस्य विषयो द्यौरुदीर्यते।

सा ब्रह्मणो व्यापकत्वाद्वस्तुतो नातिरिच्यते॥ ३७.७॥

brahmajñānasya pūrṇasya viṣayo dyaurudīryate ।

sā brahmaṇo vyāpakatvādvastuto nātiricyate ॥ 37.7॥

When the Brahman is completely realized, even the *akasha (*space), which is considered as a separate entity, ceases to exist because it is included in the all-pervading *Brahman.* ॥ 37.7॥

विकासादपि सङ्कोचात् सर्गप्रलययोर्द्वयोः।

प्रज्ञानस्य बुधैरुक्तौ जन्मनाशावुभौ दिवः॥ ३७.८॥

vikāsādapi saṅkocāt sargapralayayordvayoḥ ।

prajñānasya budhairuktau janmanāśāvubhau divaḥ ॥ 37.8॥

Creation is due to expansion; annihilation is due to contraction. These occur in the *akasha.* Based on this, the wise speak of birth and death for the *akasharupi Brahman*. Since this world which is an effect- *karya,* is created and destroyed, its cause-*karana,* is also conceived as being born and dead. ॥ 37.8॥

धर्मभूतं परस्येदं न कार्यं परमं नभः।

अखण्डत्वान्न विकृतिर्विश्वस्मिन्नप्रकृतित्वतः॥ ३७.९॥

dharmabhūtaṁ parasyedaṁ na kāryaṁ paramaṁ nabhaḥ ।

akhaṇḍatvānna vikṛtirviśvasminnaprakṛtitvataḥ ॥ 37.9॥

Akasha- space is an attribute of the causal *brahma* and not an effect because it is one and has no parts. It cannot be produced. What remains at the end of creation is one *akasha*. Hence it is to be considered as the material cause. ॥ 37.9॥

akasha is one of the five primordial elements. When all the five elements come together creation takes place. Other four elements are effects, while *akasha* is un-caused and hence is spoken of as the supreme *brahma. Brahma* is described as *akasha shariram* in the vedas. ॥ 37.9॥

आकाशे परमे दीप्यत् प्रज्ञानं परमात्मनः।

एकाग्रत्वात्प्रवृद्धोष्मगभीरमभवन्महः॥ ३७.१०॥

ākāśe parame dīpyat prajñānaṁ paramātmanaḥ ।

ekāgratvātpravṛddhoṣmagabhīramabhavanmahaḥ ॥ 37.10॥

The vast expanse of the all-pervading space transforms the intense consciousness that 'I exist'of the causal *brahma* into a mighty brilliance. ॥ 37.10॥

त्रिधैवं धर्मभूतस्य ज्ञानस्य विकृतिं विना।

शुद्धत्वविषयत्वाभ्यां महस्त्वाच्च दशात्रयम्॥ ३७.११॥

tridhaivaṁ dharmabhūtasya jñānasya vikṛtiṁ vinā ।

śuddhatvaviṣayatvābhyāṁ mahastvācca daśātrayam ॥ 37.11॥

Without undergoing any change with in itself *prajnana* is found in three states. They are, *Suddha*-cause un-manifest; *Vishayatvat* – all-pervading state and *mahat*- brilliance that causes change. ॥ 37.11॥

The three states mentioned in the earlier verses are summed up here. ॥ 37.11॥

विज्ञाने भाति ये भान्ति भावा द्रव्यगुणादयः।

न किञ्चिदनुभूयन्ते विज्ञानोपरमे तु ते॥ ३७.१२॥

vijñāne bhāti ye bhānti bhāvā dravyaguṇādayaḥ ।

na kiñcidanubhūyante vijñānoparame tu te ॥ 37.12॥

All the objects are seen and recognized due to *vignana* – the consciousness of the seer. When this is withdrawn like in sleep, nothing is seen. Knowledge is subjective. Knower-seer's consciousness reveals the object. ॥ 37.12॥

एवं स्वतः प्रकाशत्वं विषयाणां न दृश्यते।

सिद्धिश्च परतो न स्यात् सम्बन्धं कञ्चिदन्तरा॥ ३७.१३॥

evaṁ svataḥ prakāśatvaṁ viṣayāṇāṁ na dṛśyate ।

siddhiśca parato na syāt sambandhaṁ kañcidantarā ॥ 37.13॥

Thus no object is capable of revealing itself. Only the seer's consciousness reveals it. Hence without the self (seer) existence of the object is also not possible. ॥ 37.13॥

दृश्यते विषयाकारा ग्रहणे स्मरणे च धीः।

प्रज्ञाविषयतादात्म्यमेवं साक्षात्प्रदृश्यते॥ ३७.१४॥

dṛśyate viṣayākārā grahaṇe smaraṇe ca dhīḥ ।

prajñāviṣayatādātmyamevaṁ sākṣātpradṛśyate ॥ 37.14॥

Both at the time of perception and recollection the intellect assumes the form of the object. It is common experience that the consciousness identifies itself with both intellect and object. ॥ 37.14॥

न चेत्समष्टिविज्ञानविभूतिरखिलं जगत्।

विषयव्यष्टिविज्ञानतादात्म्यं नोपपद्यते॥ ३७.१५॥

na cetsamaṣṭivijñānavibhūtirakhilaṁ jagat ।

viṣayavyaṣṭivijñānatādātmyaṁ nopapadyate ॥ 37.15॥

If this objective world (perceived by all) were not the revelation of the consciousness, one cannot think of any identification between the object and the seer-intellect, which it perceives. ॥ 37.15॥

यथाऽस्मदादिविज्ञाने ध्येयं बुद्धिरिति द्वयम्।

पूर्णे समष्टिविज्ञाने विकृतिः प्रकृतिस्तथा॥ ३७.१६॥

yathā'smadādivijñāne dhyeyaṁ buddhiriti dvayam ।

pūrṇe samaṣṭivijñāne vikṛtiḥ prakṛtistathā ॥ 37.16॥

Just as there are two entities viz., *dhyeya* and *jneya*, subject and object in our experience, similarly even in the macro-intellect there are two entities viz., the world to be known -*vikruti*(*vishayakara*) and *praktruti*-the knower, the supreme. ॥ 37.16॥

परिणामो यथा स्वप्नः सूक्ष्मस्य स्थूलरूपतः।

जाग्रत्प्रपञ्च एष स्यात्तथेश्वरमहाचितः॥ ३७.१७॥

pariṇāmo yathā svapnaḥ sūkṣmasya sthūlarūpataḥ ।

jāgratprapañca eṣa syāttatheśvaramahācitaḥ ॥ 37.17॥

Just as the subtle knowledge (of the individual) transforms into dream as (*sthula*) gross the macro-mind (*Maheswara-chitta*), the subtle root cause transforms into effect viz., the perceptional world. ॥ 37.17॥

विकृतिस्सर्वभूतानि प्रकृतिः परदेवता।

सतः पादस्तयोराद्या त्रिपादी गीयते परा॥ ३७.१८॥

vikṛtissarvabhūtāni prakṛtiḥ paradevatā ।

sataḥ pādastayorādyā tripādī gīyate parā ॥ 37.18॥

All that is seen is the manifest form; the un-manifest is the supreme power; The manifest world with all the sentient and insentient being is

only one quarter of the reality, the other three fourths are considered *prakruti*, the supreme. ॥ 37.18॥

Here the mantra, 'padosya viswa bhutani tripadayamrutam divi' is dileneated. Here pada means, 'a minute portion' not a quarter. ॥ 37.18॥

कबलीकृत्य सङ्कल्पानेकाऽपि स्याद्यथा मतिः।

भूतानि कबलीकृत्य देवताऽपि तथा परा॥ ३७.१९॥

kabalīkṛtya saṅkalpānekā'pi syādyathā matiḥ ।

bhūtāni kabalīkṛtya devatā'pi tathā parā ॥ 37.19॥

Just as the single intellect gives rise to innumerable thoughts and consumes them all the Supreme consumes all the variety of beings. ॥ 37.19॥

However different and numerous could be the thoughts they all emerge from the same intellect and merge in it. Similarly is the case with the Supreme power and the world. ॥ 37.19॥

भूतानामात्मानस्सर्गे संहृतौ च तथाऽऽत्मनि।

प्रभवेद्देवता श्रेष्ठा सङ्कल्पानां यथा मतिः॥ ३७.२०॥

bhūtānāmātmānassarge saṁhṛtau ca tathā''tmani ।

prabhaveddevatā śreṣṭhā saṅkalpānāṁ yathā matiḥ ॥ 37.20॥

Just as the thoughts proceed from the intellect and are withdrawn at will similarly the omnipotent Supreme can create and annihilate. ॥ 37.20॥

अनुभूत्यात्मिका सेयमीशशक्तिः परात्परा।

आधारचक्रे पिण्डेषु विराजति विभिन्नवत्॥ ३७.२१॥

anubhūtyātmikā seyamīśaśaktiḥ parātparā ।

ādhāracakre piṇḍeṣu virājati vibhinnavat ॥ 37.21॥

The Supreme spirit of the Lord is to be experienced and not just spoken of . Seated at the *muladhara*, the basal lotus, she appears different in different beings. ॥ 37.21॥

सूक्ष्मस्थूले ततः शाखे विद्युच्छक्तिसमीरवत्।

तत्राद्या ज्ञानशक्तिस्स्यात् क्रियाशक्तिरनन्तरा॥ ३७.२२॥

sūkṣmasthūle tataḥ śākhe vidyucchaktisamīravat ।

tatrādyā jñānaśaktissyāt kriyāśaktiranantarā ॥ 37.22॥

This supreme spirit is of two types. One is subtle and the other is gross. The former is the all-pervading spirit in the *akasha;* other is the *vayu*, the *pranashakti,* the power of the *prana*, life force. ॥ 37.22॥

compared to the consciousness spread in *akasha*, *vayu*, air, is *sthula*, gross. ॥ 37.22॥

ज्ञानेन्द्रियाणि प्रथमा विभूतिर्मनसा सह।

कर्मेन्द्रियाणि त्वपरा विभूतिस्सहसा सह॥ ३७.२३॥

jñānendriyāṇi prathamā vibhūtirmanasā saha ।

karmendriyāṇi tvaparā vibhūtissahasā saha ॥ 37.23॥

The two powers are delineated in the following verse.

The first one viz., subtle power, *jnanashakti,* is seen as the sensory organs along with mind. The other viz., *kriyashakti,* dynamic power, is the *karmendriyas* (motor organs). *Indriya* is an organ of perception. ॥ 37.23॥

क्रियामूलमुत ज्ञानमूलं किमिति चिन्तयन्।

आत्मशक्तिमितो विद्वानमृतत्वाय कल्पते॥ ३७.२४॥

kriyāmūlamuta jñānamūlaṁ kimiti cintayan ।

ātmaśaktimito vidvānamṛtatvāya kalpate ॥ 37.24॥

Having expounded the principle of the supreme spirit, the poet now explains the means of obtaining the same. ॥ 37.24॥

The wise who meditate on the root cause of *kriyashakti*, and *jnanashakti*, and then directs his efforts towards finding the source of these two, arrives at his own spirit, (*atmashakti)* and eventually attains immortality. ॥ 37.24॥

गभीरास्सुतरामेताः कालिकातत्त्वकारिकाः।

धियो भासो गणपतेर्भवन्तु विदुषां मुदे॥ ३७.२५॥ ९२५

gabhīrāssutarāmetāḥ kālikātattvakārikāḥ ।

dhiyo bhāso gaṇapaterbhavantu viduṣāṁ mude ॥ 37.25॥ 925

In this stabaka (section) are found the flashes of Ganapati's pure intellect expounding the profound thoughts, principle of *kalika*, the Supreme spirit. May these verses please the wise. ॥ 37.25॥

अष्टत्रिंशः स्तबकः - aṣṭatriṁśaḥ stabakaḥ - 38th Stabaka

दशमहाविद्याः - daśamahāvidyāḥ - Ten Great Cosmic powers of Devi

पादाकुलकवृत्तम् - pādākulakavṛttam - Padakulaka meter

The ten mahavidyas are set forth earlier. In this stabaka the form of these vidyas and the fruit of their worship is delineated.

दूरीकुरुताद् दुःखं निखिलं दुर्गायास्तद्दरहसितं नः।

रचितास्याम्भोमृद्भ्यां यदभुल्लेपनममलं ब्रह्माण्डस्य॥ ३८.१॥

dūrīkurutād duḥkhaṁ nikhilaṁ durgāyāstaddarahasitaṁ naḥ ।

racitāsyāmbhomṛdbhyāṁ yadabhullepanamamalaṁ brahmāṇḍasya ॥ 38.1॥

May the gentle smile of the Goddess *Durga* drive away our sufferings. It is this smile which is the pure and bright coating on the *Brahmanda* (the cauldron viz., universe) made of water and earth. ॥ 38.1॥

If it were not for the smile, the world would have been neither lively nor colorful.

जन्तौ जन्तौ भुवि खेलन्ति भूते भूते नभसि लसन्ती।

देवे देवे दिवि दीप्यन्ती पृथगिव पूर्णा संविज्जयति॥ ३८.२॥

jantau jantau bhuvi khelanti bhūte bhūte nabhasi lasantī ।

deve deve divi dīpyantī pṛthagiva pūrṇā saṁvijjayati ॥ 38.2॥

May the super conscious spirit be victorious; which though one, appears different in different beings. She sports in each and every being on the earth *(bhuloka);* shines bright in every entity in the *antariksha (bhuvarloka*); her radiant presence is seen in every deity of the heavenly region *(suvarloka)*. ॥ 38.2॥

दहरसरोजाद् द्विदलसरोजं द्विदलसरोजाद्दशशतपत्रम्

दशशतपत्राद्देहं देहात् सकलं विषयं संविद् व्रजति॥ ३८.३॥

daharasarojād dvidalasarojaṁ dvidalasarojāddaśaśatapatram

daśaśatapatrāddehaṁ dehāt sakalaṁ viṣayaṁ saṁvid vrajati ॥ 38.3॥

The consciousness rises to the two petalled lotus from the heart lotus; from there it moves to the thousand petalled lotus; Then it permeates the entire body, from the body to all other objects outside. ॥ 38.3॥

Heart is the primary seat of conscious spirit from there it moves to the *Agnachakra,* situated between the eyebrows, the two petalled lotus. The poet was a realized soul. He continued his *sadhana*, as per the instructions of his *Guru Sriramana*. The poet stayed for a long time in the caves of sacred mountain *Tiruvannamalai* in Tamilnadu, the abode of *Ramana maharshi*. ॥ 38.3॥

वह्निज्वाला समिधमिवैषा सकलं देहं संवित्प्राप्ता।

पृथगिव भूता व्यपगतवीर्या भवति सधूमा संसाराय॥ ३८.४॥

vahnijvālā samidhamivaiṣā sakalaṁ dehaṁ saṁvitprāptā ।

pṛthagiva bhūtā vyapagatavīryā bhavati sadhūmā saṁsārāya ॥ 38.4॥

The consciousness seated in the heart-region is like the firewood. Though un-fragmented and one, having spread all over the body it gets sullied and becomes weak owing to its contact with the insentient. ॥ 38.4॥

अत्रानुभवस्सुखदुःखानामत्राहङ्कृतिरनृता भवति।

अत्रैवेदं सकलं भिन्नं प्रतिभासेत प्रज्ञास्खलने॥ ३८.५॥

atrānubhavassukhaduḥkhānāmatrāhaṅkṛtiranṛtā bhavati ।

atraivedaṁ sakalaṁ bhinnaṁ pratibhāseta prajñāskhalane ॥ 38.5॥

When the intellect is downward, the ego enjoys pain and pleasure due to its identification with the body, and therefore it is false ego. When there is no such fall of the intellect, differential experience ceases because there is no ego to differentiate. ॥ 38.5॥

दशशतपत्राद् द्विदलसरोजं द्विदलसरोजाद्दहरसरोजम्।

अवतरतीशा येषामेषा तेषामन्तर्नित्या निष्ठा॥ ३८.६॥

daśaśatapatrād dvidalasarojaṁ dvidalasarojāddaharasarojam ।

avataratīśā yeṣāmeṣā teṣāmantarnityā niṣṭhā ॥ 38.6॥

The *yogis,* in whom the supreme consciousness descends from the *sahasrara*-thousand petalled head lotus, to the *Agnachakra*, the two petalled lotus and from there to the *daharasaroja*-heart lotus, they stand firm in their realization. ॥ 38.6॥

अथवा देहादावृत्तस्सन्नन्यतमस्यामासु स्थल्याम्।

आधारस्थे कुलकुन्डे वा स्थितधीर्नित्यां निष्ठां लभते॥ ३८.७॥

athavā dehādāvṛttassannanyatamasyāmāsu sthalyām ।

ādhārasthe kulakuṇḍe vā sthitadhīrnityāṁ niṣṭhāṁ labhate ॥ 38.7॥

Alternate ways of realization are set forth in the following verses.

The yogi can attain constancy if he turns inward withdrawing from the outward body and retains his focus in the basal center. ॥ 38.7॥

दशशतपत्रे शक्तिर्ललिता वज्रवती सा द्विदलसरोजे।

दहाराम्बुरुहे भद्रा काली मूलाधारे भैरव्याख्या॥ ३८.८॥

daśaśatapatre śaktirlalitā vajravatī sā dvidalasaroje ।

dahārāmburuhe bhadrā kālī mūlādhāre bhairavyākhyā ॥ 38.8॥

The consciousness force in the *sahasrara* is known as *Lalita tripurasundari*; the same in the two petalled lotus-*agnachakra*, is known as *vajravathi* or the fierce *prachandachandi*; the same force in the heart lotus is called the auspicious *kali,* while seated in the basal station she is adored as *Tripurabhairavi.* ॥ 38.8॥

खेलति ललिता द्रवति स्थाने छिन्नग्रन्थिनि राजत्यैन्द्री।

बद्धकवाटे भद्रा काली तपसा ज्वलिते भैरव्याख्या॥ ३८.९॥

khelati lalitā dravati sthāne chinnagranthini rājatyaindrī ।

baddhakavāṭe bhadrā kālī tapasā jvalite bhairavyākhyā ॥ 38.9॥

Tripurasundari sports in the region of the head lotus, where the nectar like flow occurs; in the *agnachakra,* she flashes forth as *eindri*; in the closed heart region she showers auspiciousness; in the basal station she is *Tripurabhairavi*. ॥ 38.9॥

यद्यपि कालीवज्रेश्वर्यौ स्यातां भिन्ने इव पिण्डेषु।

ओजस्तत्त्वस्यैक्यादण्डे न द्वौ शक्तेर्भेदौ भवतः॥ ३८.१०॥

yadyapi kālīvajreśvaryau syātāṁ bhinne iva piṇḍeṣu ।

ojastattvasyaikyādaṇḍe na dvau śakterbhedau bhavataḥ ॥ 38.10॥

Though *kali* and V*ajreshwari,* remain different in the individuals (microcosom), and in the *brahmanda* (macro), actually there is no difference between the two due to their equal brilliance. ॥ 38.10॥

एवमभेदो यद्यपि कर्मद्वैधात् द्वैधं तत्रापि स्यात्।

सैव पचन्ती भुवनं काली सैव दहन्ती शत्रूनैन्द्री॥ ३८.११॥

evamabhedo yadyapi karmadvaidhāt dvaidhaṁ tatrāpi syāt ।

saiva pacantī bhuvanaṁ kālī saiva dahantī śatrūnaindrī ॥ 38.11॥

Though there is a sort of identification due to the similar appearance between the two a shade of difference is also there in so for as their function is concerned. The force that cooks (leading towards the logical end) the world is *kali*, the same force is called *eindri* or *prachandi,* when it destroys the formidable foes. ॥ 38.11॥

पिण्डे चाण्डे जङ्गमसारः शुद्धा प्रज्ञा सुन्दर्युक्ता।

विषयदशायां देशीभूता सेयं भुवनेश्वर्याख्याता॥ ३८.१२॥

piṇḍe cāṇḍe jaṅgamasāraḥ śuddhā prajñā sundaryuktā ।

viṣayadaśāyāṁ deśībhūtā seyaṁ bhuvaneśvaryākhyātā ॥ 38.12॥

Both in the micro-organisms and the macro world, the essence of the living beings is none but *tripurasundari.* When she manifests as space *(akasha*) and pervades all she is known as *bhuvaneshwari.* ॥ 38.12॥

शून्यप्रख्या या चिल्लीना प्रलये ब्रह्मणि जन्मिषु सुप्तौ

कबलितसकलब्रह्माण्डां तां कवयः श्रेष्ठां ज्येष्ठामाहुः॥ ३८.१३॥

śūnyaprakhyā yā cillīnā pralaye brahmaṇi janmiṣu suptau

kabalitasakalabrahmāṇḍāṁ tāṁ kavayaḥ śreṣṭhāṁ jyeṣṭhāmāhuḥ ॥ 38.13॥

Consciousness, which appears to be not present, is actually withdrawn at the time of annihilation; during sleep it disappears in the living individuals; in reality this force has permeated the whole cosmos and therefore is known as the elderly goddess. ॥ 38.13॥

निद्राविस्मृतिमोहालस्यप्रविभेदैस्सा भवमग्नेषु।

एषैव स्याद्युज्ञानेषु ध्वस्तविकल्पः कोऽपि समाधिः॥ ३८.१४॥

nidrāvismṛtimohālasyapravibhedaissā bhavamagneṣu ।

eṣaiva syādyuñjāneṣu dhvastavikalpaḥ ko'pi samādhiḥ ॥ 38.14॥

This goddess *jyeshtha* causes sleep, forgetfulness, infatuation and lethargy in beings who are immersed in the world; whereas, she facilitates deep *samadhi* in the *yogi* who strives for elevation. ॥ 38.13॥

The goddess is called jyeshtha, the elder one because the consciousness remained sterile or non-existent as it were, before creation. The play of consciousness comes into full force after creation. ॥ 38.13॥

ऐन्द्री शक्तिर्व्यक्तबला चेद् भिन्ने स्यातां शीर्षकपाले।

तस्मादेतां चतुरवचस्काः परिभाषन्ते छिन्नशिरस्काम्॥ ३८.१५॥

aindrī śaktirvyaktabalā ced bhinne syātāṁ śīrṣakapāle ।

tasmādetāṁ caturavacaskāḥ paribhāṣante chinnaśiraskām ॥ 38.15॥

Since the *eindri* power is vigorous and cleaves the head of the *yogi*, she is lauded by the wise poets as *chhinna-shiraska,* cleft head. ॥ 38.15॥

भवति परा वाग्भैरव्याख्या पश्यन्ती सा कथिता तारा।

रसनिधिमाप्ता जिह्वारङ्गं मातङ्गीति प्रथिता सेयम्॥ ३८.१६॥

bhavati parā vāgbhairavyākhyā paśyantī sā kathitā tārā ।

rasanidhimāptā jihvāraṅgaṁ mātaṅgīti prathitā seyam ॥ 38.16॥

The supreme speech, *par*a, or *turiya,* whose abode is the basal *chakra,* is known as *tripurabharavi*. The same when it enters the *manipurachakra,*

becomes *pashyanti* or causal speech known as *tara* in the *tantra* tradition. When the speech enters the tongue (the source of all tastes), she is known as *vaikhari.* In tantrashastra she is *matangi*. ॥ 38.16॥

पिण्डे चाण्डे स्तम्भनशक्तिर्बगला मात्रस्तव महिमैकः।

सर्वे व्यक्ताः किरणाः कमला बाह्यो महिमा भुवनाम्ब तव॥ ३८.१७॥

piṇḍe cāṇḍe stambhanaśaktirbagalā mātrastava mahimaikaḥ ।

sarve vyaktāḥ kiraṇāḥ kamalā bāhyo mahimā bhuvanāmba tava ॥ 38.17॥

Both in the finite and the infinite, Oh, Mother! thy latent power is known as *bagala*; that which is seen clearly as rays is *kamala* or *lakshmi* which is your outward greatness. ॥ 38.17॥

बोधे बोधे बोद्धुश्शक्तिं सङ्कल्पानां पश्चाद्भान्तीम्।

अविमुञ्चन्यो मनुते धीरो यत्किञ्चिद्वा ललिताऽवति तम्॥ ३८.१८॥

bodhe bodhe boddhuśśaktiṁ saṅkalpānāṁ paścādbhāntīm ।

avimuñcanyo manute dhīro yatkiñcidvā lalitā'vati tam ॥ 38.18॥

The *yogi* who holds on firmly to the grasping power (in each knowledge) that occurs after the will to grasp, is blessed by *Lalita tripurasundari*. ॥ 38.18॥

The worship of *Lalita* is mentioned here.

दृष्टौ दृष्टौ द्रष्टुश्शक्तिं लोचनमण्डलमध्ये भान्तीम्।

अविमुञ्चन्यः पश्यति धीरो यत्किञ्चिद्वा तमवत्यैन्द्री॥ ३८.१९॥

dṛṣṭau dṛṣṭau draṣṭuśśaktiṁ locanamaṇḍalamadhye bhāntīm ।

avimuñcanyaḥ paśyati dhīro yatkiñcidvā tamavatyaindrī ॥ 38.19॥

The *yogi* who can constantly see the actual power to see, centered in the eye, is blessed by the goddess *prachandachandi*. ॥ 38.19॥

प्राणसमीरं विदधानमिमं नित्यां यात्रामत्र शरीरे।

चरणे चरणे परिशीलयति स्थिरदृष्टिर्यस्तमवति काली॥ ३८.२०॥

prāṇasamīraṁ vidadhānamimaṁ nityāṁ yātrāmatra śarīre ।

caraṇe caraṇe pariśīlayati sthiradṛṣṭiryastamavati kālī ॥ 38.20॥

The *yogi* who can keep a constant watch on the relentless act of breathing carried out in order to keep the body alive, is blessed by *kali*. ॥ 38.20॥

He who worships the life force gets the blessings of *kali*. ॥ 38.20॥

स्थूलविकारान् परिमुञ्चन्त्या निर्मलनभसि स्थितया दृष्ट्या।

मज्जन्त्या वा दहराकाशे लोकेश्वर्याः करुणां लभते॥ ३८.२१॥

sthūlavikārān parimuñcantyā nirmalanabhasi sthitayā dṛṣṭyā ।

majjantyā vā daharākāśe lokeśvaryāḥ karuṇāṁ labhate ॥ 38.21॥

A *yogi* who is capable of seeing the clear sky bereft of all forms (that limit the sky) and who can turn his sight inward the heart sky, receives the grace of *Bhuvaneshwari*. ॥ 38.21॥

सर्वविकल्पान् परिभूयान्तर्विमलं मौनं महदवलम्ब्य।

केवलमेकस्तिष्ठति योऽन्तस्तं सा ज्येष्ठा कुरुते मुक्तम्॥ ३८.२२॥

sarvavikalpān paribhūyāntarvimalaṁ maunaṁ mahadavalambya ।

kevalamekastiṣṭhati yo'ntastaṁ sā jyeṣṭhā kurute muktam ॥ 38.22॥

A *yogi* who can control his mind completely to the extent of not allowing any notions to arise in the mind, and remains fully silent on his own, is relieved of all bondages by the goddess, *Jyeshtha.* ॥ 38.22॥

मूले स्थित्या भैरव्याख्यां तारां देवीमुद्गीथेन।

सेवेतार्यो विदितरहस्यो मातङ्गीं तां गुणगानेन॥ ३८.२३॥

mūle sthityā bhairavyākhyāṁ tārāṁ devīmudgīthena ।

sevetāryo viditarahasyo mātaṅgīṁ tāṁ guṇagānena ॥ 38.23॥

He, who knows the secret of the Devi, worships T*ripurabhairavi* at basal station and *Matangi* by offering devotional lyrics. ॥ 38.23॥

आसनबन्धादचलो भूत्वा रुद्धप्राणो बगलां भजते।

अभितो व्याप्तं व्यक्तं तेजः कलयन् कमलाकरुणां लभते॥ ३८.२४॥

āsanabandhādacalo bhūtvā ruddhaprāṇo bagalāṁ bhajate ।

abhito vyāptaṁ vyaktaṁ tejaḥ kalayan kamalākaruṇāṁ labhate ॥ 38.24॥

The *yogi* who serves *Bagaladevi,* sitting in a *yogic* posture, holding his breath, obtains the compassionate grace of *Kamaladevi,* who is none but the radiance of the *Devi* spread all over. ॥ 38.24॥

एकविधादौ बहुभेदाऽथो शक्तिरनन्ता परमेशस्य।

सभजनमार्गं गणपतिमुनिना पादाकुलकैरेवं विवृता॥ ३८.२५॥ ९५०

ekavidhādau bahubhedā'tho śaktiranantā parameśasya ।

sabhajanamārgaṁ gaṇapatimuninā pādākulakairevaṁ vivṛtā ॥ 38.25॥ 950

The infinite power of the Lord, who is one in the beginning and becomes many later, is praised by the poet Ganapati in the *padakulaka* meter; vividly portraying the means to worship her and attain her grace. ॥ 38.25॥

एकोनचत्वारिंशः स्तबकः - ekonacatvāriṁśaḥ stabakaḥ - 39th Stabaka

प्रायो व्योमशरीरा - prāyo vyomaśarīrā - Universal and mystic form of Devi

इन्द्रवज्रावृत्तम् - indravajrāvṛttam - Indravajra meter

In this chapter, Shri Ganapati Muni eulogises Goddess Uma. Vidyas, enumerating the methods in mantra, japa, and dhyana for culmination of yogasidhhi are also explained.

व्याप्येदमिन्दोर्भुवनं य येव

प्रायेण तस्यामलचन्द्रिकाऽभूत्।

मन्दस्तवार्तिं स धुनोतु हासो

निःशेषलोकेश्वरवल्लभायाः ॥ ३९.१ ॥

vyāpyedamindorbhuvanaṁ ya yeva

prāyeṇa tasyāmalacandrikā'bhūt ।

mandastavārtiṁ sa dhunotu hāso

niḥśeṣalokeśvaravallabhāyāḥ ॥ 39.1 ॥

This pleasant and soothing moonlight that is seen everywhere is surely the gentle smile of the Goddess, the beloved consort of Shiva, Lord of the Universe in its entirety that has filled the Chandra-mandala, the orb of the moon. May this smile brush aside our sufferings. ॥ 39.1 ॥

पूर्णे वियत्येकतटिज्ज्वलन्ती

लोकानशेषाननिशं पचन्ती।

मेघे कदाचिन्महसा स्फुरन्ती

चण्डी प्रचण्डा हरतादघं नः॥ ३९.२॥

pūrṇe viyatyekataṭijjvalantī

lokānaśeṣānaniśaṁ pacantī ।

meghe kadācinmahasā sphurantī

caṇḍī pracaṇḍā haratādaghaṁ naḥ ॥ 39.2॥

May the powerful Goddess Chandi remove our sins, who is present as an unusual streak of lightning in the all-pervading space; who is continuously engaged in helping all the beings to evolve; who flashes forth sometimes as a brilliant light in the clouds. ॥ 39.2॥

गोलानि कान्यप्यधुनोद्भवन्ति

जीर्यन्ति कान्यप्यखिलेशकान्ते

यान्त्यम्बिके कान्यपि वृद्धिमत्र

पाके भवत्याः परितः प्रवृत्ते॥ ३९.३॥

golāni kānyapyadhunodbhavanti

jīryanti kānyapyakhileśakānte

yāntyambike kānyapi vṛddhimatra

pāke bhavatyāḥ paritaḥ pravṛtte ॥ 39.3॥

Oh, Mother! Beloved of the Lord, in the process of your endless evolution some bramandas (globes) come into existence all at once; some

disappear from the scene; a few others keep enhancing , developing. ॥ 39.3॥

The unique power of the Goddess effects three changes simultaneously. ॥ 39.3॥

भासां विनेत्रा महता ग्रहैश्च

भूरिप्रमाणैर्युतमीशकान्ते।

एकैकमण्डं तव लोमवच्चेत्

कस्ते महद्भाग्यमिह ब्रवीतु॥ ३९.४॥

bhāsāṁ vinetrā mahatā grahaiśca

bhūripramāṇairyutamīśakānte ।

ekaikamaṇḍaṁ tava lomavaccet

kaste mahadbhāgyamiha bravītu ॥ 39.4॥

This Universe is made up of innumerable solar systems called brahmandas. Each system has a number of planets rotating round one Sun, which in turn is enormous in size. Each brahmanda is like a tiny hair on your skin. Oh Consort of the Lord! Who can possibly speak of your immeasurable greatness and prosperity? ॥ 39.4॥

नाथस्य ते रूपमणोरणीयो

मातस्त्वदीयं महतो महीयः।

जनाति यो देवि रहस्यमेतद्

व्याख्यातुमेष प्रभवत्यशेषम्॥ ३९.५॥

nāthasya te rūpamaṇoraṇīyo

mātastvadīyaṁ mahato mahīyaḥ ।

janāti yo devi rahasyametad

vyākhyātumeṣa prabhavatyaśeṣam ॥ 39.5॥

Oh Goddess! The form of your husband is said to be smaller than the small. Your form is bigger than the big. He alone who knows this mystery (of the two) is able to speak (about the greatness). ॥ 39.5॥

The Upanishads describe the atma in a puzzle thus-anoraniyan mahato mahiyan, which means smaller than the smallest and bigger than the biggest! The poet has adopted this method here to describe the mysterious entity. ॥ 39.5॥

यद् गर्जितं वारिदघर्षणेषु

शब्दस्तवायं सुगभीरघोषः।

यल्लोकराज्ञि स्फुरितं तदेत-

दुज्जृम्भितं किञ्चन कान्तिवीचेः॥ ३९.६॥

yad garjitaṁ vāridagharṣaṇeṣu

śabdastavāyaṁ sugabhīraghoṣaḥ ।

yallokarājñi sphuritaṁ tadeta-

dujjṛmbhitaṁ kiñcana kāntivīceḥ ॥ 39.6॥

Oh the Mistress of the Universe, the mighty thunder produced by the raining clouds is your deep sound. The flashing light in the bosom of the cloud is a bright streak of your abundant brilliance. ॥ 39.6॥

इन्द्रस्य वज्रं ज्वलितं कृशानोर्-

ज्योतिस्सहस्रच्छदबान्धवस्य।

पीयूषभानोर्हसितं विसारि

जीवस्य चक्षुर्मम तात दैवम्॥ ३९.७॥

indrasya vajraṁ jvalitaṁ kṛśānor-

jyotissahasracchadabāndhavasya ।

pīyūṣabhānorhasitaṁ visāri

jīvasya cakṣurmama tāta daivam ॥ 39.7॥

It is the same worshipful deity (of mine) that is found everywhere. It is same as the vajrayudha of Indra; the flames of Agni; the bright shine of the sun; the soothing cool rays of the moon and the light in the eyes of all beings. ॥ 39.7॥

Bright streaks of lightning are conceived as the vajrayudha, powerful weapon of the god of rains, Indra. The poet means to say that the Supreme light viz., Devi, is present in all places. She is termed differently owing to the difference in location. ॥ 39.7॥

यस्यैव तेजः प्रविभक्तमर्क-

विद्युच्छशाङ्कानललोचनेषु।

गूढं तदाकाशगृहे समन्ता-

दन्तानभिज्ञं प्रणमामि दैवम्॥ ३९.८॥

yasyaiva tejaḥ pravibhaktamarka-

vidyucchaśāṅkānalalocaneṣu ।

gūḍhaṁ tadākāśagṛhe samantā-

dantānabhijñaṁ praṇamāmi daivam ॥ 39.8॥

Salutations to the Supreme Deity, whose power are endless. It is the light of this deity which is found distributed in sun, moon, fire and the eyes of the living beings. Again, it is the same effulgence spread in the vast space in a mysterious form. ॥ 39.8॥

Antanabhignam- whose end is not known, i.e., who has no limit- Hence endless. ॥ 39.8॥

जाग्रत्सु बुद्धिर्निमिषत्सु निद्रा

शुष्केषु पक्तिस्तरुणेषु वृद्धिः।

धीरेषु निष्ठा चपलेषु चेष्टा

देवी ममापत्तिमपाकरोतु॥ ३९.९॥

jāgratsu buddhirnimiṣatsu nidrā

śuṣkeṣu paktistaruṇeṣu vṛddhiḥ ।

dhīreṣu niṣṭhā capaleṣu ceṣṭā

devī mamāpattimapākarotu ॥ 39.9॥

Among the awakened Oh Devi! you are found as intelligence;
Among those whose eyes are closed you are found as sleep;
Among the sapless you are the heat that causes dryness;
Among the youthful being you are the nourishment;
Among the fickle you are the extreme activity;

Among the balanced you are the steadiness; may You remove my distress forever. ॥ 39.9॥

विद्यावतो वादविधानशक्तिर्-

वीरस्य सङ्ग्रामविधानशक्तिः।

नारीमणेर्मोहविधानशक्तिर्-

लेशत्रयं किञ्चिदापारशक्तेः॥ ३९.१०॥

vidyāvato vādavidhānaśaktir-

vīrasya saṅgrāmavidhānaśaktiḥ ।

nārīmaṇermohavidhānaśaktir-

leśatrayaṁ kiñcidāpāraśakteḥ ॥ 39.10॥

Devi is the debating skill of the learned;
Devi is the fighting ability of the valiant;
Devi is the captivating grace of the feminine form;
These three are but the specks of the Devi, whose power is truly endless. ॥ 39.10॥

उत्साहयन्ती तपतां मनांसि

सञ्चोदयन्ती च महाक्रियासु।

सङ्क्षोभयन्ती हृदयं खलानां

सम्मोहयन्ती च पराऽवतान्नः॥ ३९.११॥

utsāhayantī tapatāṁ manāṁsi

sañcodayantī ca mahākriyāsu ।

saṅkṣobhayantī hṛdayaṁ khalānāṁ

sammohayantī ca parā'vatānnaḥ ॥ 39.11॥

You encourage the minds of those interested in doing penance and engage them in noble deeds; you create trouble in the minds of the evil and confuse them. Oh Ambika! The Supreme Deity! May you protect us. ॥ 39.11॥

सञ्चालयन्ती सकलस्य देहं

व्यानस्य शक्त्या परितो लसन्त्या।

जेतुः प्रतापेऽस्ति पलायनेऽस्ति

भीतस्य चेयं निखिलेशशक्तिः॥ ३९.१२॥

sañcālayantī sakalasya dehaṁ

vyānasya śaktyā parito lasantyā ।

jetuḥ pratāpe'sti palāyane'sti

bhītasya ceyaṁ nikhileśaśaktiḥ ॥ 39.12॥

You activate the bodies of all living beings by the all-pervading power of vyana; it is the same powerful aspect found in the mighty, coward and the weak. ॥ 39.12॥

Vyana is one of the five vital airs operating in the body. The other four are prana, apana, samana and udana. These five make the group panchapranas. ॥ 39.12॥

एकं स्वरूपं बहुचित्रयोगात्

सन्दर्शयन्ती विविधं जनेभ्यः।

सम्यग्दृशे स्वं विभुमर्पयन्ती

सर्वादिमायैव महेशजाया॥ ३९.१३॥

ekaṁ svarūpaṁ bahucitrayogāt

sandarśayantī vividhaṁ janebhyaḥ ।

samyagdṛśe svaṁ vibhumarpayantī

sarvādimāyaiva maheśajāyā ॥ 39.13॥

Oh Devi! Though you are one and the only one, you appear in a myriad forms to the ordinary people due to thy enormous power; However to the extraordinary seer, the wise, you reveal your true identity. ॥ 39.13॥

यस्संश्रयेताखिलसङ्गतिस्त्वां

ध्यानेन मन्त्रेण गुणस्तवैर्वा।

त्रैलोक्यसाम्राज्यधुरन्धरस्य

शुद्धान्तकान्ते स कृती मनुष्यः॥ ३९.१४॥

yassaṁśrayetākhilasaṅgatistvāṁ

dhyānena mantreṇa guṇastavairvā ।

trailokyasāmrājyadhurandharasya

śuddhāntakānte sa kṛtī manuṣyaḥ ॥ 39.14॥

Oh beloved queen of the Lord of the three worlds! He is the truly blessed one who meditates upon you using all the powers of his head and heart viz., dhyana, japa and stuti (praise, verbal). ॥ 39.14॥

मूलाग्निमुद्दीप्य शिरश्शशाङ्कं

सन्द्राव्य यस्तर्पयते कृती त्वाम्।

तस्मिन्नगाधीश्वरकन्यके त्वं

प्रादुर्भवन्ती न किमादधासि॥ ३९.१५॥

mūlāgnimuddīpya śiraśśaśāṅkaṁ

sandrāvya yastarpayate kṛtī tvām ।

tasminnagādhīśvarakanyake tvaṁ

prādurbhavantī na kimādadhāsi ॥ 39.15॥

What wondrous results will you not produce in the yogi in whom you express yourself, who pleases you by fanning the fire in mulagni- Root fire and flow from the head lotus, sahasrarasoma. ॥ 39.15॥

यस्त्वां सहस्रारसरोजमध्ये

सोमस्वरूपां भजतेऽम्ब योगी।

तस्यान्तरः शान्तिमुपैति तापो

बाह्यस्य का नाम कथाऽल्पकस्य॥ ३९.१६॥

yastvāṁ sahasrārasarojamadhye

somasvarūpāṁ bhajate'mba yogī ।

tasyāntaraḥ śāntimupaiti tāpo

bāhyasya kā nāma kathā'lpakasya ॥ 39.16॥

The yogi, who realizes you as the moon in the sahasrara on his head, finds absolute inner peace. Is there any need to make a mention of his external troubles? They simply vanish. ॥ 39.16॥

दण्डेन योऽन्तर्दहरेऽवतीर्णः

प्राणेन वाचा महसा धिया वा।

प्राप्नोति सोऽयं पुरमद्वितीयं

यत्र त्वमीशा सह चित्रलीला॥ ३९.१७॥

daṇḍena yo'ntardahare'vatīrṇaḥ

prāṇena vācā mahasā dhiyā vā ।

prāpnoti so'yaṁ puramadvitīyaṁ

yatra tvamīśā saha citralīlā ॥ 39.17॥

The yogi reaches the brahmapura, who descends into the dahara (heart-sky) through any of these paths viz., back, prana, and light or intellect buddhi.

Dahara is the mysterious space where Devi resides with the Lord. She is the prime source of wondrous happenings. Two paths to reach the dahara viz., the front –puromarga and the back- paschanmarga are already mentioned. ॥ 39.17॥

तन्त्रोदितं विश्वविनेत्रि मन्त्रं

यस्ते नरः संयमवानुपास्ते।

रुद्राणि सान्द्राम्बुदकेशपाशे

पाशैर्विमुक्तः स जयत्यशेषम्॥ ३९.१८॥

tantroditaṁ viśvavinetri mantraṁ

yaste naraḥ saṁyamavānupāste ।

rudrāṇi sāndrāmbudakeśapāśe

pāśairvimuktaḥ sa jayatyaśeṣam ॥ 39.18॥

Oh Devi! The Leader of the Universe, the yogi who worships the through the potent mantra propounded in the tantrashastra, controlling his mind as per the yogashastra, is completely freed from all the bonds of this samsara as his avidya has ended. ॥ 39.18॥

Mantras in tantrashastra, method in yogashastra and the veil of ignorance viz., avidya in the vendantashastra are referred to.

9th and 20th:- In the following two verses the prince among mantras viz., Srividya, is explained. In Srividya, panchadashi mantra (15 lettered) having three sections is the most prominent one. The letters of the mantra are in code language normally used in Sanskrit. For eg: Padmasana is brahma and ka is indicated by brahma. Dambholi pani is Indra and La kara is indicated by Indra. By applying this method if the verses are de-coded we get the following letters. ॥ 39.18॥

पद्मासनो द्वादशवर्णशान्ती

दम्भोलिपाणिर्भुवनाधिनाथा।

गीर्वाणमार्गो भृगुरब्जयोनिर्-

अन्ते तथाग्रे च हलां विराजी॥ ३९.१९॥

padmāsano dvādaśavarṇaśāntī

dambholipāṇirbhuvanādhināthā ।

gīrvāṇamārgo bhṛgurabjayonir-

ante tathāgre ca halāṁ virājī ॥ 39.19॥

जम्भस्य हन्ताऽनलशान्तिचन्द्रैः

संयुक्त ऊष्मा गलदेशजन्मा।

दन्तस्थलीसम्भव ऊष्मवर्णो

वाणीपतिर्वज्रधरश्च लज्जा॥ ३९.२०॥

jambhasya hantā'nalaśānticandraiḥ

saṁyukta ūṣmā galadeśajanmā ।

dantasthalīsambhava ūṣmavarṇo

vāṇīpatirvajradharaśca lajjā ॥ 39.20॥

1. Ka, ae, E, La, Hrim
2. Ha, Sa, Ka, Ha, La, Hrim
3. Sa, Ka, La, Hrim ॥ 39.19-20॥

विद्या त्वियं पञ्चदशाक्षराढ्या

साक्षान्महामौनगुरूपदिष्टा।

गोप्यासु गोप्या सुकृतैरवाप्या

श्रेष्ठा विनुत्या परमेष्ठिनाऽपि॥ ३९.२१॥

vidyā tviyaṁ pañcadaśākṣarāḍhyā

sākṣānmahāmaunagurūpadiṣṭā ।

gopyāsu gopyā sukṛtairavāpyā

śreṣṭhā vinutyā parameṣṭhinā'pi ॥ 39.21॥

This vidya of fifteen letters is received directly from the mounaguru- the silent teacher, Dakshinamurty. He is the rishi of this mantra. This is the secret of the secret vidyas, obtained only by the meritorious. It is praised even by Lord Brahma, the creator. ॥ 39.21॥

देहेष्वियं कुण्डलिनी न्यगादि

भूतेषु विद्युद् भुवनेषु चाभ्रम्।

देवाङ्गनामस्तकलालिताङ्घ्रिर्-

देवी भवानी खलु देवतासु॥ ३९.२२॥

deheṣviyaṁ kuṇḍalinī nyagādi

bhūteṣu vidyud bhuvaneṣu cābhram ।

devāṅganāmastakalālitāṅghrir-

devī bhavānī khalu devatāsu ॥ 39.22॥

This vidya is known as kundalini in the body of living beings; In the insentient she is known as lighting. In the physical world she is the space. Among the worshipful gods, she is none other than the great Goddess, whose feet is respectfully held on their foreheads by the celestial women. ॥ 39.22॥

चक्षुर्विधायाचलमन्तरेण

प्राणं प्रपश्यन् मनुवर्णरूपम्।

संसेवते चेत्सकलस्य धात्रीं

सर्वेष्टलाभो विदुषः करस्थः॥ ३९.२३॥

Devcakṣurvidhāyācalamantareṇa

prāṇaṁ prapaśyan manuvarṇarūpam ।

saṁsevate cetsakalasya dhātrīṁ

sarveṣṭalābho viduṣaḥ karasthaḥ ॥ 39.23॥

Devi, the sole supporter of this entire existence is visualized, by the yogi of steady gaze through his inner mind; when the yogi's controlled breathing pattern assumes the form of the letters of the mantra of his intense japa, the yogi is bound to get all his wishes fulfilled. ॥ 39.23॥

When the yogi is deeply involved in the japakarma, his breath, the prana itself acquires the form of the mantravarna i.e the controlled breath transforms itself as the sound of the matrakshra. This is known as mantrayoga, expounded in Sri Ramanagita authored by the poet Kavyakantha Ganapati muni. All the mantras worshipped thus attain sayujya, oneness with prana. This is more so with the fifteen lettered mantra of the Devi. The letters themselves assume the form of the Devi. Mulamantratmika is an epithet of the Devi in the sahasranama. ॥ 39.23॥

एकाक्षरीः पञ्चदशाक्षरीं वा

विद्याः प्रकृष्टाः सकलेशशक्तेः।

यो भक्तियुक्तः प्रजपेदमुष्य

प्राणो वशे निस्तुलसिद्धियोनिः॥ ३९.२४॥

ekākṣarīḥ pañcadaśākṣarīṁ vā

vidyāḥ prakṛṣṭāḥ sakaleśaśakteḥ ।

yo bhaktiyuktaḥ prajapedamuṣya

prāṇo vaśe nistulasiddhiyoniḥ ॥ 39.24॥

Whether it is the single lettered or the fifteen lettered mantras of the Devi, all of them are potent vidyas. When the yogi attains mastery over the mantras, he is certain to gain control over the prana, the source of all higher attainments. ॥ 39.24॥

When pranashakti is under control, everything else comes under control. ॥ 39.24॥

एताः कवीनां पदकिङ्करस्य

पूताः प्रमोदं परमावहन्तु।

गीतास्सभक्तिद्रवमिन्द्रवज्राः

श्वेताचलाधीश्वरवल्लभायाः॥ ३९.२५॥ ९७५

etāḥ kavīnāṁ padakiṅkarasya

pūtāḥ pramodaṁ paramāvahantu ।

gītāssabhaktidravamindravajrāḥ

śvetācalādhīśvaravallabhāyāḥ ॥ 39.25॥ 975

May these pious verses set to Indravajra meter by the present author, servant of great poets, please Parvati, the beloved wife of Iswara, Lord of the White Mountain. ॥ 39.25॥

The meter has eleven letters in a pada, quarter. ॥ 39.25॥

चत्वारिंशः स्तबकः - catvāriṁśaḥ stabakaḥ - 40th Stabaka

दैवगीतम् - daivagītam - Celestial supplication

पादाकुलकवृत्तम् - pādākulakavṛttam - Padakulaka meter

This is the concluding chapter of the great stuti. In this section the varied reverential forms of the worshipful deity is expressed in a manner easy to grasp both by the learned and the layman.

शमयतु पापं दमयतु दुःखं हरतु विमोहं स्फुटयतु बोधम्।

प्रथयतु शक्तिं मन्दं हसितं मनसिजशासनकुलसुदृशो नः॥ ४०.१॥

śamayatu pāpaṁ damayatu duḥkhaṁ haratu vimohaṁ sphuṭayatu bodham ।

prathayatu śaktiṁ mandaṁ hasitaṁ manasijaśāsanakulasudṛśo naḥ ॥ 40.1॥

May the gentle smile of the Devi, remove our sins, subdue our sufferings, take away our infatuation, clarify our understanding, and strengthen our abilities. ॥ 40.1॥

आर्द्रा दयया पूर्णा शक्त्या दृष्टिवशंवदविष्टपराजा।

अखिलपुरन्ध्रीपूज्या नारी मम निश्शेषां विपदं हरतु॥ ४०.२॥

ārdrā dayayā pūrṇā śaktyā dṛṣṭivaśaṁvadaviṣṭaparājā ।

akhilapurandhrīpūjyā nārī mama niśśeṣāṁ vipadaṁ haratu ॥ 40.2॥

May the Supreme goddess who has gained control over the Lord of the Universe by casting a single glance at him; the woman, who is worshipped by all the women in the world (seeking favours), who is compassionate and mighty, vanquish my difficulties completely. ॥ 40.2॥

शुद्धब्रह्मणि मोदो दैवं तत्र सिसृक्षति कामो दैवम्।

सृजति पदार्थान् दृष्टिर्दैवं तान् बिभ्राणे महिमा दैवम्॥ ४०.३॥

śuddhabrahmaṇi modo daivaṁ tatra sisṛkṣati kāmo daivam ।

sṛjati padārthān dṛṣṭirdaivaṁ tān bibhrāṇe mahimā daivam ॥ 40.3॥

Here onwards the presence of the great goddess in all stages of creation in her different capacities is expounded. ॥ 40.3॥

विकृतौ विकृतौ प्रकृतिर्दैवं विषये विषये सत्ता दैवम्।

दृष्टौ दृष्टौ प्रमितिर्दैवं ध्याने ध्याने निष्ठा दैवम्॥ ४०.४॥

vikṛtau vikṛtau prakṛtirdaivaṁ viṣaye viṣaye sattā daivam ।

dṛṣṭau dṛṣṭau pramitirdaivaṁ dhyāne dhyāne niṣṭhā daivam ॥ 40.4॥

Forms manifest are innumerable and don different names. But the underlying principle (of all this) is the un-manifested divinity; In all the things that exist, the principle of Reality- *satta,* is divinity; In all acts of seeing, the seer- intelligence is divinity; In all acts of *dhyana-* meditation, steadiness(of mind) is divinity. ॥ 40.4॥

स्फूर्तौ स्फूर्तौ माया दैवं चलने चलने शक्तिर्दैवम्।

तेजसि तेजसि लक्ष्मीर्दैवं शब्दे शब्दे वाणी दैवम्॥ ४०.५॥

sphūrtau sphūrtau māyā daivaṁ calane calane śaktirdaivam ।

tejasi tejasi lakṣmīrdaivaṁ śabde śabde vāṇī daivam ॥ 40.5॥

In every flash of thought or act, the cause *maya,* (the great moving power) is divinity; In every physical act the propelling physical force that activates is divinity; In all things that shine forth, the radiance is divinity; In every sound, *vani* the power of speech is divinity. ॥ 40.5॥

हृदये हृदये जीवद्दैवं शीर्षे शीर्षे ध्यायद्दैवम्।

चक्षुषि चक्षुषि राजद्दैवं मूले मूले प्रतपद्दैवम्॥ ४०.६॥

hṛdaye hṛdaye jīvaddaivaṁ śīrṣe śīrṣe dhyāyaddaivam ।

cakṣuṣi cakṣuṣi rājaddaivaṁ mūle mūle pratapaddaivam ॥ 40.6॥

That which keeps every heart beating (thus alive) is divinity; Thinking ability (in the head) is divinity; glow in every eye is divinity; That which blazes forth in the *muladhara* is divinity. ॥ 40.6॥

अभितो गगने प्रसरद्दैवं पृथिवीलोके रोहद्दैवम्।

दिनकरबिम्बे दीप्यद्दैवं सितकरबिम्बे सिञ्चद्दैवम्॥ ४०.७॥

abhito gagane prasaraddaivaṁ pṛthivīloke rohaddaivam ।

dinakarabimbe dīpyaddaivaṁ sitakarabimbe siñcaddaivam ॥ 40.7॥

That which pervades the space is divinity;

That which grows on the earth is divinity;
The blazing brilliance in the sun is divinity;
Nectar like cool rays emanating from the moon is divinity. ॥ 40.7॥

श्रावं श्रावं वेद्यं दैवं नामं नामं राध्यं दैवम्।

स्मारं स्मारं धार्यं दैवं वारं वारं स्तुत्यं दैवम्॥ ४०.८॥

śrāvaṁ śrāvaṁ vedyaṁ daivaṁ nāmaṁ nāmaṁ rādhyaṁ daivam ।

smāraṁ smāraṁ dhāryaṁ daivaṁ vāraṁ vāraṁ stutyaṁ daivam ॥ 40.8॥

That which is realized by repeated hearing is divinity;
That which is to be adored by reverential salutation is divinity;
That which is worthy of retention through the act of remembering is divinity;
That which is worthy of praise again and again is divinity. ॥ 40.8॥

श्रुतिषु वटूनां ग्राह्यं दैवं गृहिणामग्नौ तर्प्यं दैवम्।

तपतां शीर्षे पुष्टं दैवं यतिनां हृदये शिष्टं दैवम्॥ ४०.९॥

śrutiṣu vaṭūnāṁ grāhyaṁ daivaṁ gṛhiṇāmagnau tarpyaṁ daivam ।

tapatāṁ śīrṣe puṣṭaṁ daivaṁ yatināṁ hṛdaye śiṣṭaṁ daivam ॥ 40.9॥

That which is known through intense study by the *brahmchari-s* is divinity; Worthy of oblations in the fire by the house-holder is divinity; That which develops in the head-region of the *yogi-s* is divinity; That which remains ultimately in a self-luminous state inside the *dahara* (Heart-sky) of the self –controlled, is divinity. ॥ 40.9॥

नमता पुष्पैः पूज्यं दैवं कविना पद्याराध्यं दैवम्।

मुनिना मनसा ध्येयं दैवं यतिना स्वात्मनि शोध्यं दैवम्॥ ४०.१०॥

namatā puṣpaiḥ pūjyaṁ daivaṁ kavinā padyārādhyaṁ daivam ।

muninā manasā dhyeyaṁ daivaṁ yatinā svātmani śodhyaṁ daivam ॥ 40.10॥

That which is worshipped by the devotee by offering flowers is divinity; That which is adored by the poet through poetry is divinity; that which is meditated by the *sage* is divinity; That which is searched for within by the self-controlled is divinity. ॥ 40.10॥

स्तुवतां वाचो विदधद्दैवं स्मरतां चेतः स्फुटयद्दैवम्।

जपतां शक्तिं प्रथयद्दैवं नमतां दुरितं दमयद्दैवम्॥ ४०.११॥

stuvatāṁ vāco vidadhaddaivaṁ smaratāṁ cetaḥ sphuṭayaddaivam ।

japatāṁ śaktiṁ prathayaddaivaṁ namatāṁ duritaṁ damayaddaivam ॥ 40.11॥

It is divinity that makes the sound of the eulogiser potent;
It is divinity that gives clarity to the *chitta* (mind) of the meditating sage;
It is divinity that strengthens those who do the *mantrajapa*;
It is divinity that destroys the sins of the devotees. ॥ 40.11॥

वाचो विनयद्वह्नौ दैवं प्राणान् विनयद्विद्युति दैवम्।

कामान् विनयच्चन्द्रे दैवं बुद्धीर्विनयत्सूर्ये दैवम्॥ ४०.१२॥

vāco vinayadvahnau daivaṁ prāṇān vinayadvidyuti daivam ।

kāmān vinayaccandre daivaṁ buddhīrvinayatsūrye daivam ॥ 40.12॥

That which is seated in *Agni* (fire) and propels the power of speech is divinity;

Seated in lightning which permeates the mind- region, that which enlivens the vital-airs, is divinity; seated in the moon which causes the desires is divinity; seated in the Sun that which promotes intellect is divinity. ॥ 40.12॥

Agni, Vidyut, moon and sun are respectively the cosmic seats of speech, *prana*, desire and intellect, according to the sages of India. In the famous *Gayatri mantra*, the *Savitrudevata* -Sun god is worshipped to enkindle the power of intellect. *Dhiyo yo nah prachodayat,* is the celebrated prayer. ॥ 40.12॥

हृदये निवसद् गृह्णद्दैवं वस्तौ निवसद्विसृजद्दैवम्।

कण्ठे निवसत्प्रवदद्दैवं कुक्षौ निवसत्प्रपचद्दैवम्॥ ४०.१३॥

hṛdaye nivasad gṛhṇaddaivaṁ vastau nivasadvisṛjaddaivam ।

kaṇṭhe nivasatpravadaddaivaṁ kukṣau nivasatprapacaddaivam ॥ 40.13॥

Ever seated in the heart-region that which performs the duty of a witness is divinity; That which occupies the base region and clears the dross is divinity; That which resides in the throat and active as speech is divinity; That which lives in the belly and digests food is divinity. ॥ 40.13॥

देहे निवसद्विलचद्दैवं पञ्चप्राणाकारं दैवम्।

भागि समस्तस्यान्ने दैवं स्वाहाकारे तृप्यद्दैवम्॥ ४०.१४॥

dehe nivasadvilacaddaivaṁ pañcaprāṇākāraṁ daivam ।

bhāgi samastasyānne daivaṁ svāhākāre tṛpyaddaivam ॥ 40.14॥

Remaining stable and unmoving in the body it is the same divinity that causes every movement and activity therein; It is the same divinity that takes the form of the five vital airs inside the body; That which takes part in all the consuming activity of the (*jiva*) enjoyer is divinity; It is the same divinity which is supremely satisfied at the pronouncement of *svahakara* while offering oblations to the gods. ॥ 40.14॥

Chaitanya is at the root of every act.

The enjoyer (*jiva*) cannot experience anything without the *chaitanyashakti,* propelling it to enjoy. Hence the divinity is said to take part in all the food consumed by the *jiva.*

Svaha-is a pronouncement made while offering oblations to the gods. E.g.: *Agnaye svaha, Indraya svaha* etc. ॥ 40.14॥

बिभ्रन्नारीवेषं दैवं शुभ्रदरस्मितविभ्राड् दैवम्।

अभ्रमदापहचिकुरं दैवं विभ्रमवासस्थानं दैवम्॥ ४०.१५॥

bibhrannārīveṣaṁ daivaṁ śubhradarasmitavibhrāḍ daivam ।

abhramadāpahacikuraṁ daivaṁ vibhramavāsasthānaṁ daivam ॥ 40.15॥

Here onwards, the feminine form of the divinity is eulogised.

It is the same divinity that dons the feminine form;

It is the same divinity which is resplendent with a gentle smile;

It is these same divinity in feminine form who puts the dark clouds to shame with her dark tresses;

It is the same divinity whose permanent abode is grace and beauty. ॥ 40.15॥

शीतज्योतिर्वदनं दैवं रुचिबिन्दूपमरदनं दैवम्।

लावण्यामृतसदनं दैवं स्मररिपुलोचनमदनं दैवम्॥ ४०.१६॥

śītajyotirvadanaṁ daivaṁ rucibindūpamaradanaṁ daivam ।

lāvaṇyāmṛtasadanaṁ daivaṁ smararipulocanamadanaṁ daivam ॥ 40.16॥

It is divinity whose face is none other than the cool-rayed moon; It is divinity whose teeth is an array of bright dots; It is divinity whose dwelling place is loveliness like nectar; It is divinity which pleases the eyes of Lord Shiva. ॥ 40.16॥

लक्ष्मीवीचिमदलिकं दैवं प्रज्ञावीचिमदीक्षं दैवम्।

तेजोवीचिमदधरं दैवं सम्मदवीचिमदास्यं दैवम्॥ ४०.१७॥

lakṣmīvīcimadalikaṁ daivaṁ prajñāvīcimadīkṣaṁ daivam ।

tejovīcimadadharaṁ daivaṁ sammadavīcimadāsyaṁ daivam ॥ 40.17॥

It is divinity whose forehead is lovely like the waves of Lakshmi, the Goddess of grace and beauty; It is divinity whose glances are waves of consciousness; It is divinity whose lower lip is the waves of brilliance; It is divinity whose face is wave of bliss. ॥ 40.17॥

करुणोल्लोलितनेत्रं दैवं श्रीकाराभश्रोत्रं दैवम्।

कुसुमसुकोमलगात्रं दैवं कविवाग्वैभवपात्रं दैवम्॥ ४०.१८॥

karuṇollolitanetraṁ daivaṁ śrīkārābhaśrotraṁ daivam ।

kusumasukomalagātraṁ daivaṁ kavivāgvaibhavapātraṁ daivam ॥ 40.18॥

It is the divinity whose eyes are overflowing with most compassionate looks; It is divinity whose ears are like the letter Sri(in devanagari lipi); It is the divinity whose form is as tender and delicate like flowers; It is the divinity which is worthy of all the wealth of poetic ability of poets. ॥ 40.18॥

हिमवति शैले व्यक्तं दैवं सितगिरिशिखरे क्रीडद्दैवम्।

तुम्बुरुनारदगीतं दैवं सुरमुनिसिद्धध्यातं दैवम्॥ ४०.१९॥

himavati śaile vyaktaṁ daivaṁ sitagiriśikhare krīḍaddaivam ।

tumburunāradagītaṁ daivaṁ suramunisiddhadhyātaṁ daivam ॥ 40.19॥

It is the same divinity that manifested itself as the daughter of the mountain, *Himalaya (*in the form of Uma); It is the divinity that is engaged in divine sport with Lord Shiva on the *Kailasa* mountain; It is divinity whose glory is sung by the divine devotees like *Tumburu* and *Narada*; It is divinity which is meditated upon by gods, *sages, siddhas* and others. ॥ 40.19॥

क्वचिदपि रतिशतललितं दैवं क्वचिदपि सुतरां चण्डं दैवम्।

भक्तमनोनुगवेषं दैवं योगिमनोनुगविभवं दैवम्॥ ४०.२०॥

kvacidapi ratiśatalalitaṁ daivaṁ kvacidapi sutarāṁ caṇḍaṁ daivam |

bhaktamanonugaveṣaṁ daivaṁ yogimanonugavibhavaṁ daivam ॥ 40.20॥

That which appears sobre with a myriad lovely sports is divinity; That which presents the most fierce appearance is divinity; That which assumes different forms as per the wish of the devotees is divinity; It is the same divinity which is truly the wealth ever aspired by the *yogi*. ॥ 40.20॥

चरिते मधुरं स्तुवतां दैवं चरणे मधुरं नमतां दैवम्।

अधरे मधुरं शम्भोर्दैवं मम तु स्तन्ये मधुरं दैवम्॥ ४०.२१॥

carite madhuraṁ stuvatāṁ daivaṁ caraṇe madhuraṁ namatāṁ daivam |

adhare madhuraṁ śambhordaivaṁ mama tu stanye madhuraṁ daivam ॥ 40.21॥

It is the same divinity who is sweet is her conduct towards the eulogizer ; Sweet in her feet to the devotees who bow down to her; Sweet in her lips to *Shambhu* her Lord; To me, Ganapati, Her dear child, sweetness is in her breast milk. ॥ 40.21॥

भुजभृतविष्टपभारं दैवं पदधृतसम्पत्सारं दैवम्।

लालितनिर्जरवीरं दैवं रक्षितसात्त्विकधीरं दैवम्॥ ४०.२२॥

bhujabhṛtaviṣṭapabhāraṁ daivaṁ padadhṛtasampatsāraṁ daivam |

lālitanirjaravīraṁ daivaṁ rakṣitasāttvikadhīraṁ daivam ॥ 40.22॥

It is the same divinity that holds the massive responsibity of this world; It is divinity that has the essence of all wealth in her feet; It is divinity who fondles the Gods as her children; It is divinity who secures the safety of the good and the noble. ॥ 40.22॥

चिच्छक्त्यात्मकमधितनु दैवं तटिदाकृत्यधिभूतं दैवम्।

श्रुतिषु शिवेति प्रथितं दैवं जयति जगत्त्रयविनुतं दैवम्॥ ४०.२३॥

cicchaktyātmakamadhitanu daivaṁ taṭidākṛtyadhibhūtaṁ daivam ।

śrutiṣu śiveti prathitaṁ daivaṁ jayati jagattrayavinutaṁ daivam ॥ 40.23॥

That which dwells in the body as consciousness force is divinity; That which is present in the matter as lightning (electric-force)is divinity; That which is celebrated as the most auspicious, Shivaa, in the Vedas is divinity; Victory to that divinity praised by the three worlds. ॥ 40.23॥

रमणमहर्षेरन्तेवासी मध्यमपुत्रो नरसिंहस्य।

वासिष्ठोऽयं मरुतां मातुर्गणपतिरङ्घ्रिं शरणमुपैति॥ ४०.२४॥

ramaṇamaharṣerantevāsī madhyamaputro narasiṁhasya ।

vāsiṣṭho'yaṁ marutāṁ māturgaṇapatiraṅghriṁ śaraṇamupaiti ॥ 40.24॥

Ganapati, disciple of the sage Ramana, the second son (middle) of Narasimha of Vasitha gotra takes resort at the feet of the mother of the maruts (Uma for protection). ॥ 40.24॥

त्रिभुवनभर्तुः परमा शक्तिस्सकलसवित्री गौरी जयति।

तन्नुतिरेषा गणपतिरचिता पादाकुलकप्रान्ता जयति॥ ४०.२५॥ १०००

tribhuvanabhartuḥ paramā śaktissakalasavitrī gaurī jayati ।

tannutireṣā gaṇapatiracitā pādākulakaprāntā jayati ॥ 40.25॥
1000

May this last section of 25 verses composed in the meter *'padakulaka'* by Ganapati in praise of the supreme Shakti, the mother of the Universe, be victorious. ॥ 40.25॥

॥ समाप्तं च दशमं शतकम् ॥

॥ samāptaṁ ca daśamaṁ śatakam ॥

॥ End of Tenth Shataka ॥

॥ इति श्रीभगवन्महर्षिरमणान्तेवासिनो वासिष्ठस्य नरसिंहसूनोः
गणपतेः कृतिः उमासहस्रं समाप्तम्॥

॥ iti śrībhagavanmaharṣiramaṇāntevāsino
vāsiṣṭhasya narasiṁhasūnoḥ
gaṇapateḥ kṛtiḥ umāsahasraṁ samāptam ॥

Appendix I Pronunciation Guide to Romanized text

This guide contains 50 letters: 15 vowels, 25 consonants, 4 semi-vowels, 3 sibilants, 1 aspirate, and 2 compounds.

Vowels - a long vowel (e.g. ā) is held twice as long as its corresponding short vowel (e.g. a)	
a, – short a as in sofa	ā – long a, as in father.
i – short i, as in sit.	ī – long i, as in ravine
u – as in bull	ū – long u, as in rule
ṛ – ri as in rim	ṝ – rolled r followed by a long i (rare)
ḷ – short l, with a rolled r (rare)	e – as in prey or let
ai – as in aisle	o – as in so
au – ow as in how	ṅ or ṃ – a nasal n or m as in hung
ḥ – aspirated h sound	
Consonants	
k – k as in kayak.	kh – as in brick-head
g – as in God	gh - as in big_house
ṅ – as in ring	c – as in chant
ch - as in ranch_house	j – regular j as in Jelly
jh – as in hedgehog	ñ – as in cañyon
ṭ – as in tomato	ṭh – as in hothouse
ḍ – as in door	ḍh – as in adhere
ṇ – nasalized n	t - as in Spanish tomato
th – th as in teeth	d – as in deva
dh – as in red_house	n – as in nectar
p – as in prayer	ph – as in upheaval (not f sound)
b – as in blessing	bh – as in abhor

m – as in mam	
Semi-vowels	Sibilants
y – as in yellow	ś – as in show
r – rolled r	ṣ – as in sharp
l – regular l as in life	s – as in spirit
v – as in vacuum	h – aspirated h as in heaven
	Compund
	kṣ – as in action
	jñ - as in gnostic or diagnostic

Appendix II śatakam, stabakaḥ, nāmaḥ, vṛttam ca

1. prathamaṁ śatakam

prathamaḥ stabakaḥ	vyomaśarīrā strīrūpā ca	āryāvṛttam
dvitīyaḥ stabakaḥ	sargādivarṇanam	pañcacāmaravṛttam
tṛtīyaḥ stabakaḥ	saśarīrāyāśca sādhanam	tanumadhyāvṛttam
caturthaḥ stabakaḥ	ādhyātmikavibhūtayaḥ	gītivṛttam

2. dvitīyaṁ śatakam

pañcamaḥ stabakaḥ	pariṇayaḥ	upajātivṛttam
ṣaṣṭhaḥ stabakaḥ	māhābhāgyam	madalekhāvṛttam
saptamaḥ stabakaḥ	vyomaśarīrā mātṛkādivibhūtayaśca	vasantatilakāvṛttam
aṣṭamaḥ stabakaḥ	caritratrayam	anuṣṭubvṛttam

3. tṛtīyaṁ śatakam

navamaḥ stabakaḥ	mandahāsaḥ	āryāvṛttam
daśamaḥ stabakaḥ	keśādipādāntavarṇanam saṅkṣālanāya haritāṁ vibhūtaye	lalitāvṛttam
ekādaśaḥ stabakaḥ	pādādikeśāntavarṇanam	āryāvṛttam
dvādaśaḥ stabakaḥ	śṛṅgāravarṇanam	rathoddhatāvṛttam

4. caturthaṁ śatakam

trayodaśaḥ stabakaḥ	kaṭākṣaḥ	upajātivṛttam
caturdaśaḥ stabakaḥ	kālī gaurī kuṇḍalinī ca	upagītivṛttam
pañcadaśaḥ stabakaḥ	śakteḥ svāgatam	svāgatāvṛttam
ṣoḍaśaḥ stabakaḥ	adhyātmaṁ śaktivaibhavam	kumāralalitāvṛttam

5. pañcamaṁ śatakam

saptadaśaḥ stabakaḥ	madakarīśaktiḥ	campakamālāvṛttam
aṣṭādaśaḥ stabakaḥ	rūpaviśeṣāḥ kuṇḍalinīsamullāsaśca	praharṣiṇīvṛttam

ekonaviṁśaḥ stabakaḥ	dhyeyalalitārūpam	pramāṇikāvṛttam
viṁśaḥ stabakaḥ	sarvasāramayī	maṇibandhavṛttam

6. ṣaṣṭhaṁ śatakam

ekaviṁśaḥ stabakaḥ	ardhanārīśvaraḥ	anuṣṭubvṛttam
dvāviṁśaḥ stabakaḥ	harakuṭumbakam	viyoginīvṛttam
trayoviṁśaḥ stabakaḥ	prakīrṇakam	naramanoramāvṛttam
caturviṁśaḥ stabakaḥ	prakīrṇakam	supratiṣṭhāvṛttam

7. saptamaṁ śatakam

pañcaviṁśaḥ stabakaḥ	kṣetramālā	indravajrāvṛttam
ṣaḍviṁśaḥ stabakaḥ	apītakucāmbā	dodhakavṛttam
saptaviṁśaḥ stabakaḥ	pracaṇḍacaṇḍī	śikhariṇīvṛttam
aṣṭāviṁśaḥ stabakaḥ	reṇukādivarṇanam	vasantatilakāvṛttam

8. aṣṭamaṁ śatakam

ekonatriṁśaḥ stabakaḥ	navavidhabhajanam	madalekhāvṛttam
triṁśaḥ stabakaḥ	mānasapūjā	pramāṇikāvṛttam
ekatriṁśaḥ stabakaḥ	nāmavaibhavam	upajātivṛttam
dvātriṁśaḥ stabakaḥ	bhaktiryogaśca	āryāgītivṛttam

9. navamaṁ śatakam

trayastriṁśaḥ stabakaḥ	japo yogo'rpaṇaṁ ca	vaṁśasthavṛttam
catustriṁśaḥ stabakaḥ	prārthanā	hariṇīvṛttam
pañcatriṁśaḥ stabakaḥ	prārthanā	induvadanāvṛttam
ṣaṭtriṁśaḥ stabakaḥ	prakīrṇakam	tūṇakavṛttam

10. daśamaṁ śatakam

saptatriṁśaḥ stabakaḥ	tattvavicāraḥ	anuṣṭubvṛttam
aṣṭatriṁśaḥ stabakaḥ	daśamahāvidyāḥ	pādākulakavṛttam
ekonacatvāriṁśaḥ stabakaḥ	prāyo vyomaśarīrā	indravajrāvṛttam
catvāriṁśaḥ stabakaḥ	daivagītam	pādākulakavṛttam

Appendix III शतकम्, स्तबकः, नामः, वृत्तम् च

1. प्रथमं शतकम्

प्रथमः स्तबकः	व्योमशरीरा, स्त्रीरूपा च	आर्यावृत्तम्
द्वितीयः स्तबकः	सर्गादिवर्णनम्	पञ्चचामरवृत्तम्
तृतीयः स्तबकः	सशरीरायाश्च साधनम्	तनुमध्यावृत्तम्
चतुर्थः स्तबकः	आध्यात्मिकविभूतयः	गीतिवृत्तम्

2. द्वितीयं शतकम्

पञ्चमः स्तबकः	परिणयः	उपजातिवृत्तम्
षष्ठः स्तबकः	माहाभाग्यम्	मदलेखावृत्तम्
सप्तमः स्तबकः	व्योमशरीरा, मातृकादिविभूतयश्च	वसन्ततिलकावृत्तम्
अष्टमः स्तबकः	चरित्रत्रयम्	अनुष्टुब्वृत्तम्

3. तृतीयं शतकम्

नवमः स्तबकः	मन्दहासः	आर्यावृत्तम्
दशमः स्तबकः	केशादिपादान्तवर्णनम् सङ्क्षालनाय हरितां विभूतये	ललितावृत्तम्
एकादशः स्तबकः	पादादिकेशान्तवर्णनम्	आर्यावृत्तम्
द्वादशः स्तबकः	शृङ्गारवर्णनम्	रथोद्धतावृत्तम्

4. चतुर्थं शतकम्

त्रयोदशः स्तबकः	कटाक्षः	उपजातिवृत्तम्
चतुर्दशः स्तबकः	काली गौरी कुण्डलिनी च	उपगीतिवृत्तम्
पञ्चदशः स्तबकः	शक्तेः स्वागतम्	स्वागतावृत्तम्
षोडशः स्तबकः	अध्यात्मं शक्तिवैभवम्	कुमारललितावृत्तम्

5. पञ्चमं शतकम्

सप्तदशः स्तबकः	मदकरीशक्तिः	चम्पकमालावृत्तम्
अष्टादशः स्तबकः	रूपविशेषाः कुण्डलिनीसमुल्लासश्च	प्रहर्षिणीवृत्तम्

एकोनविंशः स्तबकः	ध्येयललितारूपम्	प्रमाणिकावृत्तम्
विंशः स्तबकः	सर्वसारमयी	मणिबन्धवृत्तम्

6. षष्ठं शतकम्

एकविंशः स्तबकः	अर्धनारीश्वरः	अनुष्टुब्वृत्तम्
द्वाविंशः स्तबकः	हरकुटुम्बकम्	वियोगिनीवृत्तम्
त्रयोविंशः स्तबकः	प्रकीर्णकम्	नरमनोरमावृत्तम्
चतुर्विंशः स्तबकः	प्रकीर्णकम्	सुप्रतिष्ठावृत्तम्

7. सप्तमं शतकम्

पञ्चविंशः स्तबकः	क्षेत्रमाला	इन्द्रवज्रावृत्तम्
षड्विंशः स्तबकः	अपीतकुचाम्बा	दोधकवृत्तम्
सप्तविंशः स्तबकः	प्रचण्डचण्डी	शिखरिणीवृत्तम्
अष्टाविंशः स्तबकः	रेणुकादिवर्णनम्	वसन्ततिलकावृत्तम्

8. अष्टमं शतकम्

एकोनत्रिंशः स्तबकः	नवविधभजनम्	मदलेखावृत्तम्
त्रिंशः स्तबकः	मानसपूजा	प्रमाणिकावृत्तम्
एकत्रिंशः स्तबकः	नामवैभवम्	उपजातिवृत्तम्
द्वात्रिंशः स्तबकः	भक्तिर्योगश्च	आर्यागीतिवृत्तम्

9. नवमं शतकम्

त्रयस्त्रिंशः स्तबकः	जपो योगोऽर्पणं च	वंशस्थवृत्तम्
चतुस्त्रिंशः स्तबकः	प्रार्थना	हरिणीवृत्तम्
पञ्चत्रिंशः स्तबकः	प्रार्थना	इन्दुवदनावृत्तम्
षड्त्रिंशः स्तबकः	प्रकीर्णकम्	तूणकवृत्तम्

10. दशमं शतकम्

सप्तत्रिंशः स्तबकः	तत्त्वविचारः	अनुष्टुब्वृत्तम्
अष्टत्रिंशः स्तबकः	दशमहाविद्याः	पादाकुलकवृत्तम्
एकोनचत्वारिंशः स्तबकः	प्रायो व्योमशरीरा	इन्द्रवज्रावृत्तम्
चत्वारिंशः स्तबकः	दैवगीतम्	पादाकुलकवृत्तम्

APPENDIX IV INTRODUCTION TO CHIEF TRANSLATOR



Dr.S.R.Leela hails from a remote village, Sampangere in Malur Taluk, Kolar Dist. Born into a culturally rich but an economically poor family she diligently pursued her education. Mother Smt.Chudamaniyamma stood like a rock in support of her pursuits despite utter poverty in the family. After completing primary education at Chikka Tirupathi, three miles away from Sampangere, she shifted to Bengaluru for her High School Education. She graduated from APS College, Bengaluru studying science subjects, with the help of a small scholar ship, then termed as PCP (Poverty cum progress). Though very fond of physics and Mathematics, she was fascinated by the root language Sanskrit, which she studied as one of the languages until graduation. She did her Post Graduate course, M.A. in Sanskrit and joined the teaching profession by choice. She sat at the feet of many learned scholars to upgrade her knowledge of Sanskrit. FIP of UGC opened new opportunities for higher studies. She obtained her M.Phil. degree from Madras University and Ph.D. from Bengaluru University, working in the college.

Dr.Leela is a well-known writer and contributes towards many journals and Daily Papers. Presently she is a leading columnist in the most popular Kannada Daily, Vijayavani. Collection of her Kannada articles are published in two volumes recently.

As a lecturer in NMKRV College, ample opportunities to grow came her way. New vistas opened up. As NSS officer and as director of RV Institute of Sanskrit studies, she worked with such involvement that she developed deep interest in both the fields. Today as an MLC if she has taken up rural development projects seriously working towards the benefit of villages, her theatre training has culminated in producing Sanskrit films, a rare achievement indeed. While serving in NMKRV College as Prof.&HOD of the Sanskrit Dept., she organized student seminar, national seminars, drama festivals and many other educational programmes.

Her single minded devotion to the propagation of classical arts epitomized in Sanskrit Theatre has culminated in the launching of the cultural organization called Abhinaya

Bharati (Regd.). AB has staged Sanskrit plays in many prestigious forum such as Sangeet Natak Academy, New Delhi: Kalavedi,Bengaluru: Indian Institute of World Culture , Indian Institute of Science, Bengaluru; Mount Carmel College, Bengaluru; NMKRV College, Bengaluru:

After G.V.Iyer, if anyone has produced films in Sanskrit it is Dr. Leela. She has four films to her credit.

She is a vivacious person of varied interests. Cooking, Gardening, reading, listening to classical music, scripting, writing, acting, direction, social service are some of them which she has been pursuing with passion.

She is an author of about 15 books in three languages, Sanskrit, English and Kannada. With her deep knowledge of Sanskrit language and literature, the basic language of Bharat, she has matured into an able translator. Her book, Glory of Vasistha Ganapati Muni, which is an English adaptation of the notable work Vasishta Vaibhavam by Vid.T.V.Kapali Shastri,(published by SAKSHI,Bengaluru) has won accolades from both the learned and the layman alike. She has the honour of contributing one volume to the massive Kathasaritsagara (Sanskrit to Kannada) project, undertaken by the Kuvempu Bhasha Bharati.

She toured Europe extensively during 2006, and presented a paper in the **World Sanskrit Conference** held at **Scotland**; Her paper **Trans- continental trade in Chanakya's Arthashastra**, won critical appreciation by the scholars, present there. In 2007 presented a paper in the University of Bangkok, Thailand on the Buddhist classic**, Buddha charitam of Ashvaghosha**. From Thailand she went to the celebrated Ankhorvat Temple at Cambodia to study the Indian temple art and architecture of the eight century. Based on this visit a video presentation of the biggest temple in the world is prepared and shown to many groups.

She is inspired by the forceful personality and philosophy of Swami Vivekananda. Well-read in Ramakrishna and Vivekananda literature, she is invited to deliver talks on Indian literature, Philosophy and tradition. Sister Nivedita is another great personality she admires. Shivaji, Jhansi Rani, Kittur Chennamma, Subhash Chandra Bose, Veer Savarkar and such heroic personalities and patriots are her role models.

After taking voluntary retirement from college in 2005, she joined Mahabharata

Pratishtana, as Editorial-coordinator of the Encyclopedia of the Mahabharata, at the request of the Institute. She edited a few books like H**undred stories from Mahabharata**, in three languages, Kannada, English and Hindi, during her short stay there for two years, till she was nominated to the upper house of the Karnataka Legislative Assembly in 2008. She also organized two national seminars on Mahabharata, at Delhi and Bengaluru and edited the research journal vyasa smruti.

She was nominated to the upper house of the Karnataka Legislative in 2008 by the BJP Government in recognition of her services to the field of education and culture.

Presently as MLC she has completely dedicated herself to rural development work. She is using her grants and goodwill to help the needy, both in rural and urban areas. Solar Lighting of villages and building Primary and High Schools are some of the top priority developmental works she has taken up. About 200 villages are having been fixed with Solar Street Lights. About 50 schools are given financial assistance so far apart from many other social activities.

She is actively involved in many service organizations and Academic Instituitions like.

- Rashtriya Sanskruta Samsthan (deemed University). New Delhi.
- Sanskruta Bharati, All India Organization for the spread of Sanskrit.
- Rashtriya Samskruta Vidyapeetha, Tirupati
- Purnaprajna Vidyapeetha, Bangalore and many others.
- Kuvempu University, Shivamogga.
- Sri Ramakrishna Matt, Bangalore
- Sharada Sevashrama, Bangalore
- Sanskrit Sangha, Kolar
- Gokhale Institute of Public Affairs, Bangalore
- Gandhi Center for Science and Spiritual values,
- Bharatiya Vidyabhavan, Bangalore,
- Bharatiya Samskara Parishat, Bangalore, and many others.
- Samskruta Shodha Samsthan, Shirasi.
- Mahabharata Samshodhana Pratisthanam, Bangalore.
- Central Institute of Indian Languages, Mysore.
- M.H.Krishna Institute of Indology, The Mythic Society, Bangalore.
- Centre for Sanskrit and Interdisciplinary Studies,(CSIS), Canara College,

Mangalore

With her deep knowledge of Sanskrit theatre she is eminently able to judge the Sanskrit drama competitions. Hence she is invited all over the country to judge the National level competitions conducted by premier Institutions such as RSKS Delhi, Kendriya Vidya peeta Tirupati.etc.,

More details can be found at the link http://srleela.wordpress.com/

APPENDIX V INTRODUCTION TO CO-TRANSLATOR



Dr. Jayanthi Manohar, primarily a scholar in Sanskrit and Kannada languages, has been awarded Ph.D. for her thesis, 'RigVedic Symbolism', which reveals the esoteric and psychological concepts of Veda Mantras. She is well known for her lectures and writings about the insights of great sages who have visualized the intricate correlation between universal divine forces and life on earth.

Dr.Jayanthi Manohar is teaching Sanskrit and Kannada languages along with cultural insights for adult learners since four decades in Bengaluru. She is a specialized language teacher for Indologists and has conducted short term language courses (Sanskrit and Kannada) in England, Germany and Australia. Her travelogues and audio-visual presentations based on her extensive lecture tours in Thailand, Cambodia, Indonesia and Japan portray the glorious past of Indian culture that was spread far and wide. She has produced many documentary films along with her husband, Mr.B.S.Manohar, to protect and promote the rich cultural heritage passed on to us.

Dr. Jayanthi Manohar has presented many papers on the Veda, Upanishads, Mahabharatha, Ramayana and other related topics in many National and International Conferences, including the I International Conference on Experiential Learning" held in London (1987), the IX World Sanskrit Conference held in Melbourne, Australia in 1994, the X World Sanskrit Conference held at Bangalore, India, 1997, 2nd SSEASR Conference, Bangkok, 2007, 3rd SSEASR Conference, Bali, Indonesia 2009, 14th World Sanskrit Conference organized in Kyoto, Japan in Sep 2009.

She is a leading Columnist and her articles are published in popular newspapers and periodicals in Kannada as well as in English. She has delivered lectures in renowned organizations in Bengaluru and in many other different cities such as Bharatiya Vidya Bhawan, Indian Institute of World Culture, Gokhale Institute of Public Affairs, Vedabhashya Prakashana Samithi, Manthana Foundation etc. She conducts workshops

on topics like position of women in Vedic age, Religion, Indian Culture, Ramayana, Mahabharatha, Bhagavadgita and so on. She has been a panelist on many TV programmes and her lecture is on air every morning in a leading Kannada TV channel where she brings in the relevance of ancient Indian wisdom to improve quality of life in common households.

Along with her husband Sri B.S. Manohar, she has produced and directed many documentary films including an exclusive film on the Gokak agitation, liquor tragedy, circus tragedy, Mahamastakabhisheka of Sravanabelagola, farmers' agitation, model enquiry, Dr. Clown India, Vainika Vidwan Sri R.K. Suryanarayan, Veda Nada, cosmic prayer for peaceful existence and Kannada Ashtavadhana - a unique documentary film for Suvarna Karnataka. As both of them have widely travelled in many countries, they present audio-visual shows mainly focusing on the spread of ancient Indian culture in those countries.

Publications of Dr. Jayanthi Manohar :

1. Conversational Sanskrit - a Microwave approach
2. Rigvedavannu yake odabeku - Why read Rigveda –Translation
3. Agni Mantras of the First Ashtaka of Rigveda - Translation
4. A Play,`Ravanasurana Kanasu' based on Kuvempu Ramayana Darshanam
5. Bharatiya Chintaneyalli Manovaijnanika Tatvagalu
6. Psychological concepts found in ancient Indian thought.
7. A novel, Sitantaranga - Ramayana from Sita's angle
8. Siddhanjana of Kapali Shastri - Spiritual interpretation of Agni Mantras
9. along with preamble - Translation from Sanskrit to Kannada
10. Symbolism of Rigveda - Social, Ethical and Spiritual Import of Veda

Lectures delivered in National and International platforms

1. Indian culture found in South east and Far eastern countries
2. Prehistoric migration from India - tracing the facts from local legends, monuments and Puranas
3. Psychological insights found in ancient Indian texts
4. Spirituality and Religion
5. Symbols of Rigveda Mantras

6. Universal religion found in Veda Mantras
7. Spiritual & Psychological import of Vedic Lore
8. Cosmic prayer to Peaceful co-existence along with a documentary film
9. Historicity of Sriramachandra
10. Anecdotes from Upanishads, Ramayana, and Mahabharata - relevant to modern age
11. Quint essence of Bhagavadgita - for happy life
12. Life and works of great poets like Vyasa, Valmiki, Kalidasa, Bhasa, Bhavabhuti
13. Great personalities - D.V.G, Masti, Kuvempu etc.
14. Memory techniques used in traditional art sport `Ashtavadhana' along with a documentary film.

Audio-visual presentations:

1. Audio visual presentation: "Indian Culture found in Thailand, Angkor Wat-Cambodia, Indonesia and worship of Devi Saraswati in Japan". This gives a glimpse of our glorious past in an hour and a half. It is an integrated approach of harmonious blend of Indian philosophy and culture in many neighboring countries. This is aimed at realizing our ancient aspiration of 'Vasudhaiva kutumbakam - World indeed is one family'.

2. 'Cosmic prayer for Peaceful co-existence' along with a film - This film depicts the aspiration and 'Intentions – Sankalpa' of the Vedic sages for Peace in the entire Universe. The `Power of Intention' (Sankalpa) in various Mantras of the Vedas are designed to get the benefit from cosmic forces that are working around us. The Mantra chosen for the Film is from Yajurveda (36.17). The Seer of this Mantra is invoking all the cosmic powers in the Universe. The Higher World of Lights, The Mid World, The Earth, The Waters, The Plants and Trees, The Cosmic Deities, The Universal Soul - Brahman and praying for PEACE for all that is in existence in this Universe including the one who is praying so that this Earth can become a better place to live for everyone.

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Notification

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~ Sanskrit Team members

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